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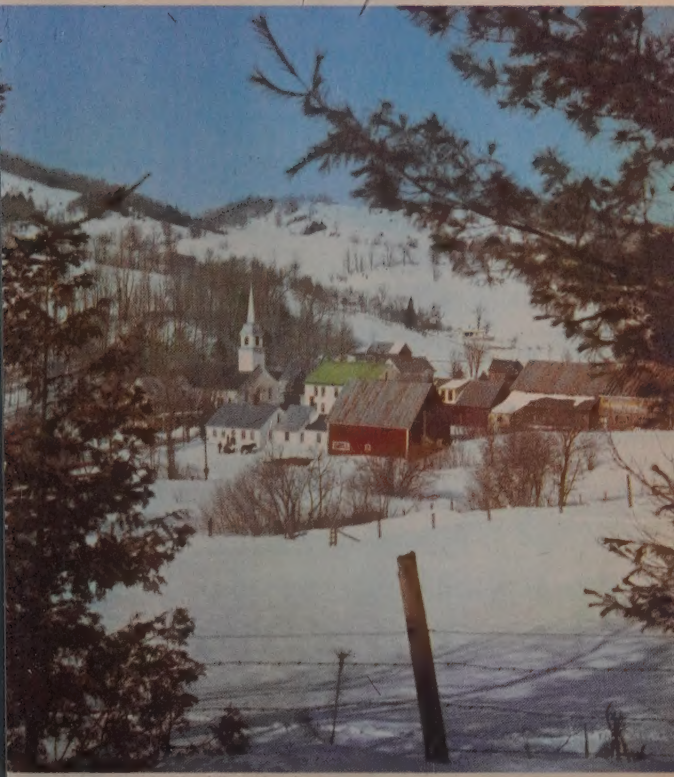

His Loving Care Endures

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Monthly Thoughts

BY CHARLES FILLMORE

To be Used from February 1 to February 29

Illumination: Love lights the way, and I gladly follow.

Prosperity: Divine love provides me with plenty, and I use wisdom in handling my affairs.

Healing: The forgiving love of Jesus Christ sets me free, and the glow of radiant health appears.

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The Restorative Power of Spirit

from the writings of

CHARLES FILLMORE

NOT ONLY our Bible but the scriptures of all the nations of the world testify to the existence of an invisible force moving men and nature in their various activities. Not all agree as to the character of this omnipresent force, universal Spirit, but it serves the purpose of being their god under whatever name it may appear. Different nations ostensibly believe in the same scriptures, but they have various concepts of the universal Spirit; some conceive it to be nature and others God. Robert Browning says, "What I call God . . . fools call Nature."

Our Bible plainly teaches that God implanted in man His perfect image and likeness, with executive ability to carry out all the creative plans of the Great Architect. When man arrives at a certain point in spiritual understanding it is his office to co-operate

with the God principle in creation. Jesus had reached this point, and He said, "My Father worketh even until now, and I work."

It is possible for man to form states of consciousness that are out of harmony with the God principle, but these do not endure, and through experience man learns to adjust his thought to that of God. "I will be what I will to be" is basic in all creation and it proves itself in the face of human reason and logic. God is free to do as He wills, and He has implanted that same freedom in man. When we understand this ego-forming capacity of man and even of nature, we have the key that unlocks the many mysteries and contradictions that appear in every walk of life.

As the animating life of all things God is a unit, but as the mind that drives this life He is diverse. Every man is king in his own mental domain, and his subjects are his thoughts. When the king of Babylon called Daniel to interpret his dream of the image with the head of gold and feet of clay, the prophet prefaced his interpretation with these words, which contain in essence the kingly authority of every man:

"Thou, O king, art king of kings, unto whom the God of heaven hath given the kingdom, the power, and the strength, and the glory; and wheresoever the children of men dwell, the beasts of the field and the birds of the heavens hath he given into thy hand, and hath made thee to rule over them all: thou art the head of gold."

"Thou art the head of gold" is true of every man, but in his ignorance man thinks he is the feet of clay. This thought of his own inefficiency darkens his mentality, and when the Lord attempts to communi-

cate with him in symbols he has to call upon external sources to explain them.

People in this atomic age civilization ask why God does not reveal Himself now as He did in Bible days. The fact is that God is talking to people everywhere, but they do not understand the message and brush it aside as an idle dream. We need to divest ourselves of the thought that Daniel and Joseph, in fact all the unusually wise men of the Bible, were especially inspired by God, that they were divinely appointed by the Lord to do His work. Everything points to their spiritual insight as the result of work on their part to that end. Daniel as a youth had been taught to worship Jehovah, the one and only God. He restrained the gross appetites of the flesh and thereby made himself receptive to Spirit. "But Daniel purposed in his heart that he would not defile himself with the king's dainties, nor with the wine which he drank." He begged that he and his companion be allowed to eat herbs and drink water, which was granted; and the record says that at the end of even a ten-day test they were in better condition physically than all the youths that ate of the king's dainties, that God gave them knowledge and skill, and that Daniel had "understanding in all visions and dreams."

The body is the instrument of the mind, and the mind looks to the Spirit for its inspiration. A very little observation shows that the purer the mind the greater its capacity to receive and interpret the ideas imparted to it by the Spirit. It does not require a doctor's diagnosis to prove that alcohol confuses the mind and injures the body. The daily toll of automo-

bile accidents proves that drivers with alcohol in their stomachs are trifling with death. Although Paul advises that we eat what is set before us, asking no questions, experience proves that the advice of Daniel leads to better health and clearer thinking. Paul is credited with a giant intellect, but when he advised Timothy to take a little wine for his stomach's sake, we know that he was not inspired by the Spirit of wisdom.

Not only the Scriptures that we look to for authority in our daily living but also the experience of ourselves and our neighbors proves that those who cultivate communion with the Father within become conscious of a guiding light, call it what you will.

Those who scoff at this and say that it is all the work of the imagination are deluding themselves and ignoring a source of instruction and progress that they need above all things. If this sense world were the only world we shall ever know, the attainment of its ambitions might be sufficient for a man of meager outlook and small capacity, but the majority of us see ourselves and the world about us in a process of transformation that will ultimate in conditions here on the earth far superior to those we have imagined for heaven.

"Great is the mystery of godliness," and still greater is the capacity for godliness. When Spirit responds to the seeking mind and begins to reveal the magnitude of that undiscovered country within us, we long for a new language with words describing glories beyond all human comparison. Even our so-called physical body reveals a radiant body (which Jesus referred to as sitting on the throne of His

glory) that interlaces the trillions of cells of the organism and burns as brightly as an electric light. Jesus gave His apostles a glimpse of this radiant body when He was transformed before them. "And as he was praying, the fashion of his countenance was altered, and his raiment *became* white *and* dazzling."

Jesus was very advanced, and His radiant body was developed in larger degree than that of anyone in our race, but we all have this body, and its development is in proportion to our spiritual culture. In Jesus this body of light glowed "as he was praying." Jesus' body did not go down to corruption, but He, by the intensity of His spiritual devotion, restored every cell to its innate state of atomic light and power. When John was in the state of spiritual devotion Jesus appeared to him, "and his eyes were as a flame of fire; and his feet like unto burnished brass." Jesus lives today in that body of glorified electricity in a kingdom that interpenetrates the earth and its environment. He called it the kingdom of the heavens.

We do not have to look to the many experiences recorded in the Bible of the spiritually illumined to prove the existence of the spiritual supersubstance. People everywhere are discovering it, as they always have in every age and clime. Unless it is put under control of the Christ Mind it takes on psychic and "spooky" expressions, which distort the soul instead of unfolding it under divine law, and drive its victims into our psychopathic sanatoria. However, men will continue to pray, and prayer releases the innate glory of God-Mind, so we must be taught

how to establish our identity with the Christ and through it to gain the mastery of the stored-up riches of the man invisible.

The metaphysical literature of our day is very rich with the experiences of those who have found through various channels the existence of the radiant body. One example is Angela Morgan's book "Behold the Angel!" Miss Morgan's writing in this book is a radical departure from her well-known poetical vein. She is specific and to the point in announcing her revelations. She says in the foreword:

> This is a book about the radiant body, the living self of every human being; the immortal structure which is the *real self* even now in this moment of time. The author, through intense conviction and the validity of recent experience, writes in concrete terms of what to her is as real as flesh, bones, blood, and muscle. There is, behind this "veil of flesh," an actual flamelike structure invisible to our everyday, limited perception. When I say it is "radiant," I mean it literally. . . . It is vividly alive, glorious as the sunrise.

She tells of numerous instances in which she saw hands and feet and other parts of her body lighted or really transformed by the flame invisible.

This convincing confession of Miss Morgan prompts me to tell of my development of the radiant body, during half a century's experience. It began when I was mentally affirming statements of Truth. Just between my eyes, but above, I felt a "thrill" that lasted a few moments, then passed away. I found I could repeat this experience with affirmations. As time went on I could set up this "thrill" at other points in my body and finally it became a continuous current throughout my nervous system. I called it

'the Spirit" and found that it was connected with a universal life force whose source was the Christ. As taught in the Bible, we have through wrong thinking and living lost contact with the parent life. Jesus Christ incarnated in the flesh and thereby introduced us by His *Word* into the original Father life. He said, "If a man keep my word, he shall never taste of death." I have believed that and affirmed His words until they have become organized in my body. Sometimes when I make this claim of Christ life in the body I am asked if I expect to live always in this flesh. My answer is that I realize that the flesh is being broken down every day and its cells transformed into energy and life, and a new body is being formed of a very superior quality. That new body in Christ will be my future habitation.

I have found that the kingdom of God is within man and that we are wasting our time and defeating the work of the Spirit if we look for it anywhere else.

KNOWLEDGE

Elaine V. Emans

"Faith is a silver star," I said,
"Ashine in the midnight blue,
To lead one who must push ahead."
But that was before I knew
When the night is dark, and there is not
The dimmest star, and dawn
Seems something heaven has forgot,
Faith is the pushing on.

The Desire for Truth

C. H. MATTERN

IF ILLNESS PERSISTS, if despair and lack threate to extinguish the light of hope, if things appea to go from bad to worse, let us pause for a mo ment and consider these conditional appearances.

Does such adversity divide us irrevocably fro our divine heritage? Definitely not! Our true state o affairs can be stated in the following affirmations

"I am a wonderfully endowed child of my Fa ther. I am guided, protected, and blessed by the lo ing presence of the Christ."

"I am the recipient of God's abundance—succes prosperity, perfect health, happiness, and joy. I am center for divine good."

Despite any seemingly hopeless situation, we ca affirm Truth, which is the underlying essence and th true state of being. "In him we live, and move, an have our being."

We do not continue in want when we know th a bank holds a vast sum of money in our name. W do not tolerate a pitch-black room, for we know th electric power is available at the flick of a switch. W have but to desire it in order to claim Truth.

God's storehouse of blessings, all credited to o "account," stands ever ready to meet our every nee Why, then, should we tolerate adversity when Tru is our birthright!

The Master demonstrated in deed and word th the shadows of all negative aspects flee before t

light of Truth. He taught that God invites man to participate fully in the manifestation of His Truth.

"For freedom did Christ set us free: stand fast therefore, and be not entangled again in a yoke of bondage."

However, man possesses God-given gifts of choice and free will. He can accept, reject, or postpone his desire to demonstrate Truth. Man often erects barriers to his desire for Truth by falsely identifying himself as the helpless victim of fortune's whims. But chance, luck, and fate play no part in God's divine plan for His children. The Father's perfect law operates always for man's greatest good. There is nothing in the universe to prevent Truth from being manifested perfectly once it is sincerely desired.

But Truth will not be forced on man against his desire. It must be sincerely desired. When man acknowledges his kinship with the Father and, as a free agent, desires his divine heritage, every positive attribute in the universe rallies to his banner.

Today, if burdens hang heavy upon our shoulders and all solution seems to be wishful thinking, let us exercise fully our desire to demonstrate God's Truth. God does not intend for us to suffer Hamlet's "slings and arrows of outrageous fortune." He wants us to rely on the tested promises of Jesus Christ.

"Ye shall know the truth, and the truth shall make you free."

"If ye shall ask anything in my name, that will I do."

Truth is not complicated to understand. Neither is it difficult to attain. It is a matter of changing our

position in faith. Where before we had faith in a negative causality, we now have absolute faith in God's will for our highest good. After all, we are part of Truth. Truth is ours for the desiring and for the utilizing.

This lofty desire, if imprisoned in the remote region of the mind as a vague idea, avails nothing. It is when the desire for Truth becomes the dominating influence in mental and spiritual activity that the dynamic building of the richer, fuller life is begun.

Job vaguely wished for an end to his tribulations. But it was not until he grasped the true worth of his desire and asked God directly for relief that blessings were showered upon him. Peter's desire for the Truth of Christ lay dormant until he dismissed his confused ideas of a temporal power. It is a matter of history how his desire sowed the seeds of the Christ message in men.

For centuries men had loosely held a vague desire to enjoy a more secure place in the political, economic, judicial, religious, and social order of society. Such a desire came forth, under God, in the hearts and minds of our nation's founders. The Constitution of the United States, the acme in security and dignity of human rights, was the direct result of this desire, which culminated as the beacon of man's divine birthright.

A man in financial difficulty once approached a Truth student and expressed a sincere desire for divine aid in his business. The Truth student prescribed study of the Christ message, spiritual periods with God, and then wrote out a Truth statement for prosperity. When the businessman read the affirmation

ne seemed disappointed. "But this is not the truth of my affairs!" he exclaimed. However, truly wanting God's help and determined to demonstrate Truth for his business affairs, he followed the Master's promise, "And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you."

Indeed, when we give the desire for Truth dominance in our minds and hearts, we do as Paul advises —we "put on the new man."

Some weeks later, this businessman contacted the Truth student again. He explained that as he prayed and studied the Christ message from day to day his business affairs gradually became more prosperous. As he affirmed the Truth statement daily, he felt an emerging and sharply defined sense of success in consciousness, which was soon projected into his affairs. So his desire for Truth led to its utilization.

The Master taught man the importance of the desire for Truth. One day He came upon an invalid beside a pool where the water was believed to have healing power at certain moments. The Master asked, "Wouldst thou be made whole?"

The afflicted one replied, "Sir, I have no man, when the water is troubled, to put me into the pool."

And when Jesus said to him, "Arise, take up thy bed, and walk," the man arose, completely healed after thirty-eight years of illness.

In the early hours of the morning, as a friend retted in pain, he told me he suddenly remembered conversation he had had a few days before. A Truth student had explained to him that the healing calm of the Christ presence only awaited anyone's

sincere desire for recognition and demonstration. M
friend declared that he truly wanted Truth and d
cided to put his burden in God's loving care. Aft
a prayer that God's Truth be expressed fully in h
life, worry and fear thoughts disappeared, and
refreshing sleep encompassed him.

The next morning he felt a pronounced improv
ment. There came an assurance of perfect health th
he had not known before. His desire inaugurate
prayer and affirmation periods to which he clun
tenaciously with faith. He noticed that as his inne
self grew in Truth so did his physical body progre
toward perfection. Today his illness is a thing of th
past.

It is interesting to note that in both instances o
healing, though separated by some nineteen hundre
years, the desire to express Truth was the turnin
point from illness to health. Without the primar
desire, nothing could have been achieved in eithe
case.

It is an undeniable fact that embedded within suc
desire is the will to demonstrate Truth. Once we sin
cerely desire that God's divine law function in ou
lives and affairs, there emerges an irrevocable pe
severance in prayer, scriptural study, and affirmatio
of Truth. We will not be denied our heritage.

We sense the indwelling presence of the Chri
and feel His love, encouragement, and power. As w
become more and more receptive to the inner flow o
His divine love, contrary appearances that on
seemed foreboding dwindle into nothingness.

Thus, willingly and gladly, we surrender our fal
belief that we are at the mercy of adverse circu

ances. If it seems difficult to rid our consciousness f negative habits of thought, we are not dismayed. s the last remaining shadows of a dark night dis- olve before the rising sun, so are fear, worry, and nxiety dispelled with Christlike ideas as we affirm armony with His loving presence.

"I have authority in oneness with God, for I am bout my Father's business."

"The loving Christ presence now fashions and olds my life and affairs, despite any appearances to e contrary."

We can say with Paul, "Be ye stedfast, un- ovable, always abounding in the work of the Lord, rasmuch as ye know that your labor is not vain in e Lord."

To desire Truth sincerely, to want it with all our arts and beings is the solid and fundamental be- nning for its demonstration. When we come into od's Truth willingly, and as little children, our de- re will not be rebuked. The very desire, of its own lition, aids us immeasurably in establishing spir- ual periods with the Father.

In the holy place within we meet our Father in ayer. We make our needs known and wait upon im and realize His radiant assurance that as we lieve so shall we receive. And nothing so sharpens ith as periods with God, for being in His presence rmeates our hearts with the assurance of trium- hant victory.

As we read and study the Christ message, there sues an over-all strengthening element in our af- mation of Truth. This affirmation is a spiritual atment of mind and heart, combining with a

rectifying and adjusting principle of God's perfec law.

Today, no matter how complex a situation ma appear, a perfect solution can be ours if we desir His Truth to be paramount in our lives. The Fathe dearly loves us and is ready to bless us freely th moment we are ready to desire and to receive ou heritage as His children. "Before they call, I will an swer; and while they are yet speaking, I will hear."

"Peace, Be Still"

Hazel Thomas Wright

When Jesus sat in a boat on Galilee
And spoke these words unto the restless sea,
The waves were stilled, the great wind ceased its din
And all was calm. So does God's voice within
Bring comfort to my troubled mind and heart
If I but heed His words and draw apart
From mortal woes, cast off anxiety,
And let His perfect will be done in me.

"Peace, be still." Oh, blessed words to hear!
Dear Lord, let me not turn a deafened ear
To Thy command when storms of life prevail.
Grant me the faith to see beyond the gale
Of human frailties, through the darkest night,
The safe, sure harbor of Thy love, the light
Of Thy dear presence guiding me, until
I find tranquillity, Thy "peace, be still."

The Practice of Divine Love

NENA L. HART

ALL LOVE IS DIVINE in origin, but it is not always divinely expressed. In expression it is sometimes limited by the personal demands we make upon it. This is why understanding and wisdom must work hand in hand with love. Understanding frees love from the landlocked harbors of the heart so that love may sail forth full and free. But here is where understanding must grow into wisdom and provide the ballast that will keep love forever on the right course, safe and secure against the buffeting winds and tides of negation.

Divine wisdom created a perfect universe. Divine love nourishes it, perfects it, and holds it together in order and harmony. It is as though wisdom created an empty vessel so that love could fill it with life, beauty, and self-awareness. God is love, and man was created in love to be the living expression of His own nature, "the Word" made flesh. It is love that never calls us home again to the heart of God, from whence we came. It is love that causes the inexplicable hunger, the nameless longing that can be satisfied with nothing less than a conscious knowing of the presence of the living God. "Yet, I have loved thee with an everlasting love: therefore with loving-kindness have I drawn thee."

When we love truly we live completely. When we are unloving we are living only part of our lives, and that part not very well.

Love is a wonderful faculty. One can think about love endlessly and find no limit to its potentialities. It is the most important quality that man can ever possess or express. To possess love is to express it; to express it is to possess it. It gives unity, life, color, vitality, and tone to all the other faculties of man and infolds them together in a harmonious whole.

Love is the "law of gravity" that holds all creation in its proper place. It is the unifying force that holds the very atoms of the body together.

Charles Fillmore says in his book *Christian Healing:* "Love, in Divine Mind, is the idea of universal unity. In expression, love is the power that joins and binds in divine harmony the universe and everything in it. Among the faculties of the mind, love is pivotal. . . . As the heart equalizes the life flow in the body, so love harmonizes the thoughts of the mind."

Love is expressed in many ways. Love between man and woman, family love, love of country, friendship, loyalty, brotherhood—all these and more have their basis in the love faculty and are part of its expression.

Love is an active power, a definite, creative faculty. Charles Fillmore says: "The love current is not a projection of the will; it is a setting free of a natural, equalizing, harmonizing force that in most people has been dammed up by human limitations. The ordinary man is not aware that he possesses this mighty power. . . . but here is a faculty native to man, existent in every soul."

When we love unselfishly, if only in a small way, we link ourselves directly with God because we are

expressing His nature. Love blesses and enriches the person expressing it quite independently of its effect upon the other person or thing or ideal toward which it is directed. True love carries its own blessings because it is part of the living Truth. It enlarges and makes the spirit grow great.

Being part of the living Truth, love has inherent power to overcome all negative conditions, as light overcomes darkness. It does not struggle or strain, fight or resist. It simply is itself in its divine purity and is unconquerable.

"*My* little children," said the apostle John, "let us not love in word, neither with the tongue; but in deed and truth. Hereby shall we know that we are of the truth." In the practice of divine love, and by practice is meant actual demonstration, not merely good intentions, we should understand one thing clearly. Love is not necessarily performed in mighty deeds of valor, in heroic acts of self-abnegation or martyrdom, or in the stripping oneself of all earthly possessions. These may be required of some, but that which will be required of most of us is gentleness in the things of Spirit.

We begin the practice of divine love in little ways, for it does not scorn such as these. Patience, tolerance, forgiveness, generosity, forbearance, helpfulness, quiet gaiety—these will be required of us day by day—here a little, there a little—in our association with our fellow men. This is the beginning of "the Way," as it was referred to by early Christians; in this "Way" we will find that love never fails, for it is finding successful expression through us.

Of all man's needs, he most needs love, love that accepts him for what he is becoming. We are aware of this need in ourselves, and the deep insight that love brings reveals the same need in others. Knowing our own need, we have compassion for others.

Compassion is not false sympathy. Compassion is a harmony, a mutuality that generates power beyond computing. You are aware of your fellow man's need and see beyond his need to that which fulfills. If he is unable, you may be able, both for him and for yourself, to be aware of God's ability to satisfy every human hunger and need.

Compassion does not always entail a physical act of helpfulness. More often it means giving the substance of your faith to that which is good in your fellow man. More often it means stilling the quick judgment and sending a blessing, giving thoughtful attention instead of indifference. The practice of divine love means the building up within yourself of the ability to give a kindly word, a look, a smile.

Charles Fillmore also says in *Christian Healing:* "In the regeneration, our love goes through a transformation, which broadens, strengthens, and deepens it. We no longer confine love to family, friends, and personal relations, but expand it to include all things."

Jesus illustrated this larger love, which includes all relationships, in the incident related so simply in The Gospel According to Mark.

"And there come his mother and his brethren; and, standing without, they sent unto him, calling him. And a multitude was sitting about him; and they say unto him, Behold, thy mother and thy

brethren without seek for thee. And he answereth them, and saith, Who is my mother and my brethren? And looking round on them that sat round about him, he saith, Behold, my mother and my brethren! For whosoever shall do the will of God, the same is my brother, and sister, and mother."

To love unselfishly is to do the will of God. And to do this, we must first learn to know consciously and personally the love of God for ourselves. "We love, because he first loved us."

Jesus gave us the first and greatest commandment: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind."

Moses gave this commandment to the Hebrews centuries before, and he emphasized its importance by adding: "And these words, which I command thee this day, shall be upon thy heart; and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thy hand, and they shall be for frontlets between thine eyes. And thou shalt write them upon the door-posts of thy house, and upon thy gates."

In the intervening centuries the Children of Israel forgot this important advice. They became so engrossed in outer observance of the law that they forgot what gave the law its life. They bound love in ceremony and ritual, and, in so binding, they became bound.

In this age, when the seeds that Jesus planted in

the race consciousness are starting to sprout, to grow, and to bear fruit, we have come to know that God is mind and that He communicates with His creation, or man, through divine ideas. We know that there is only one mind, and that our minds in reality and in right order, are always one with God-Mind. Jesus knew this, and it is interesting to note that in repeating the commandment that Moses gave He changed only the last phrase: "with all thy might," as given by Moses, to "with all thy mind."

Charles Fillmore says: "We connect our soul forces with whatever we center our love upon. If we love the things of sense or materiality, we are joined or attached to them through a fixed law of being. In the divine order of being, the soul, or thinking part, of man is joined to its spiritual ego. If it allows itself to become joined to the outer or sense consciousness, it makes personal images that are limitations."

This is why Jesus tells us to love God and to become attached to Him through the unifying power of love. He tells us how to love Him: with the mind. Mind leads the way, then heart follows.

All of us want to do God's will, which is to be loving. We also want to know how to love God, but sometimes we think it is something too big and ponderous, something too grand and stupendous for our human minds to understand. This is not true at all. God is universal, but He is also individual. We learn to love God, and, most important, come to know His love for us simply by thinking about Him, by directing our everyday thoughts to Him. This is what Moses meant when he spoke to the Israelites. We can think about God when we sit in our houses,

when we walk by the wayside, when we lie down, or when we rise up. We can speak of Him to friends and family, make Him a familiar part of our lives.

We do not have to be in some exquisite cathedral or in a solemn gathering or even in some beautiful part of nature. It is man, the expresser of God, who makes these things beautiful. We make any place we are beautiful when we think about God, because we behold the beauty that is already there. And we can do this any time, anywhere.

Thus, we see that to love God and to learn of His love for us we must be companionable with Him. How better can we do this than by thinking about Him as we go about our daily activities, as we live our daily lives? It is in this way that we learn the value of His companionship.

God does not make His love for us known with a grand show of power or ostentation. Awareness of His love comes stealing quietly and peacefully into our hearts as we wait for Him. This awareness is warm, healing, comforting. It gladdens the heart. "God is love; and he that abideth in love abideth in God, and God abideth in him. . . . We love, because he first loved us," says the apostle John. According to Webster, the word *abide* means "to stay . . . To remain stable or fixed in some state; to continue. . . . To wait for; to wait expectantly."

We learn to abide quietly, expectantly, and companionably with God, and He reveals Himself to us as love—love that is not a mere intellectual concept but real, deep, and living.

Some of us may think that we cannot learn what the love of God is. But even the slightest move in

God's direction is bound to bring results. "Whatsoever a man soweth, that shall he also reap." This absolute law works in all realms and with all things. If we sow love, we shall reap love as surely as day follows night.

The following excerpts are from Charles Fillmore's book *Talks on Truth:*

"We may talk about the wisdom of God, but the love of God must be felt in the heart. It cannot be described, and one who has not felt it can have no concept of it from the descriptions of others. But the more we talk about love, the stronger it grows in the consciousness, and if we persist in thinking loving thoughts and speaking loving words, we are sure to bring into our experience the feeling of that great love that is beyond description—the very love of God. . . . Do not be afraid to pour out your love upon all the so-called evil in the world. Deny the appearance of evil, and affirm the omnipotence and the omnipresence of love and goodness. . . . Declare that what seems evil has somewhere a good side, which shall through your persistent affirmation of its presence be made visible. By using this creative power of your own thought you will change that which seemed evil into good, and divine love will pour its healing balm over all. . . . The Father yearns to have His love felt by every one of us. He has given us the capacity to feel it, and He waits until we develop it and open our life to the flood of good that He pours out to us through His all-sufficient love."

When we seek knowledge of divine love and desire to express it for its own sake, we become more useful and better persons. We have more wisdom,

health, and inner peace. We have more substance to fill our needs. We have more ability to get along with other persons and with our environment. We have more vital awareness of our own native talents and capacities.

When we love we partake of joy, for love is joy. We can begin to love life and all the other beautiful gifts of God. We can love what we are doing. We can learn to be unselfish in love and learn that it will repay us in full measure. When we love something and know it as a gift from God, we shall find that from it springs a bountiful harvest of divine ideas and the ability to put them into expression.

It is important, however, that we seek God and His love not for the sake of the gifts but for Himself alone. We remember the great commandment, "Thou shalt love the Lord thy God." We are to love God first, and through this love all other things are to be added. We shall be appreciative and grateful for these things because they are gifts of God.

Some of us find it easier to love God than to love the persons around us. But honestly to do one, we must do the other also. The apostle John expresses it succinctly by saying: "If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, cannot love God whom he hath not seen. And this commandment have we from him, that he who loveth God love his brother also."

We can see the clear logic of this if we think about it. All men are God's children, equally loved by Him, with His own Spirit in the midst of each of them. By loving our fellow men God is being ex-

pressed through us. In addition, we are beholding the Christ that is in us and our fellow men. In this way, we are in agreement with God. We are bearing witness to Truth, and there is no barrier raised between us and the conscious realization of every form of good that God has for us, including the highest good, the vivid, conscious revelation of Himself to the individual.

When we have a general feeling of kindness and good will toward other persons, we do not judge them from surface things. In fact, we are largely freed of the tendency to judge them at all, for we realize that it is not our responsibility to judge them but only to love them. Paul says in his Epistle to the Romans: "Owe no man anything, save to love one another: for he that loveth his neighbor hath fulfilled the law. . . . Love worketh no ill to his neighbor: love therefore is the fulfilment of the law."

It is not even necessary for persons to know or to be told of our attitude toward them. From this inner working will spring all our outer actions, and our actions will speak louder than our words.

The worst criminal is deserving of our pity and compassion. We do not condone his actions, but we do bless him as a child of God. We do not have to love the things in others that annoy and distress and frustrate us. On the other hand, neither do we have to resist them, for this would be adding to their power and reality. We owe no man anything, except to love him. We are to love the Christ idea that is a potential within him. We love the Christ who dwells within us, and it is the same Christ who dwells with-

in him, though it may be unexpressed or unrevealed to our cursory examination.

Shall the habits that we do not like in another cause us to love the Christ any less, either in the other man or in ourselves? Can his outer darkness affect or overcome in any way the eternal light of the Holy One that shines in the midst of him and us? No, and by our recognition of this light we not only strengthen Christ in another but in ourselves.

When we behold goodness only we are confessing Christ. When we bless those close to us and see only goodness in them, we are bound to recognize and to know the effects of such beholding. When we bless those who are not so close, such as the sick person we hear about, the lame man we pass on the street, the world leaders who seem to be pursuing wrong paths, perhaps we shall never personally know the effects of this beholding. But effects there will be, for to behold God, or goodness only, means that we are working directly with pure cause, and like effects cannot help but spring into action.

Perhaps the greatest blessing that the practice of divine love gives us is this: We are all on the road of spiritual unfoldment, and on this road there may be times when we make mistakes or errors in judgment. Even though we falter, we shall not fail, for love walks beside us through all our days with a divine promise and an ever-unfolding purpose.

The words of Peter hearten us on our journey: "Be ye therefore of sound mind, and be sober unto prayer: above all things being fervent in your love among yourselves; for love covereth a multitude of sins."

"Never Man So Spake"

MARY L. KUPFERLE

IN EVERY INSTANCE of healing or blessing, the words that Jesus used or the manner in which He spoke them gives us insight into the significance of the spoken word.

"He stretched forth his hand . . . saying, I will; be thou made clean." "He cast out the spirits with a word, and healed all that were sick." "He arose, and rebuked the winds and the sea; and there was a great calm." "Jesus . . . said . . . Son, be of good cheer; thy sins are forgiven. . . . Arise." "He said . . . the damsel is not dead, but sleepeth."

Throughout Jesus' teaching strong emphasis is placed on words. The following are familiar words, phrases, and sentences, but do not read them hastily. Read them slowly for new understanding of their true importance.

Not that which entereth into the mouth defileth the man; but that which proceedeth out of the mouth, this defileth the man." "Every idle word that men shall speak, they shall give account thereof . . . For by thy words thou shalt be justified, and by thy words thou shalt be condemned." "The things which proceed out of the mouth come forth out of the heart." "Out of the abundance of the heart the mouth speaketh."

If we have been unable to solve a certain difficulty, we need not look far before we find that our words concerning the situation (and the inner thoughts

from which they sprang) have failed to measure up to the perfection we desire to see expressed and manifested. Perhaps our words have been idle ones rather than purposeful, constructive ones representative of the desires of our hearts!

Jesus' own careful and prayerful selection of words prove to us the value and importance of words, their effect on our minds, bodies, and outer affairs. At one time, during the Jewish Feast of Tabernacles, some of the officers reported to the chief priests and scribes, when questioned about Jesus' teachings they had heard, that "never man so spake." Perhaps they could not believe some of the miracles reported. Perhaps His teachings were difficult for them to comprehend, but those officers must have felt the impact of the words of Truth uttered by the Master. Perhaps, even for many a salf-named disbeliever among the officers, it was the beginning of a new understanding of God and man.

Today we, too, know, that "never [has] man so spake." Never has man spoken truly, so gently yet firmly, so authoritatively yet quietly, so commandingly yet humbly. Never has man spoken so boldly of God and His relationship to His children. Never has man spoken so plainly and simply so that the common people could understand things they had longed to know. Never has man spoken so sweepingly of man's divine lineage and spiritual dominion!

Jesus told His followers that He had "authority" over all the earth and commanded them, "Follow me." He said, "I am the way," and He meant that every man can attain the way of eternal life, unbounded peace, and everlasting joy.

He said, "If ye abide in me, and my words abide in you, ask whatsoever ye will, and it shall be done unto you." This does not mean that we are to dwell upon words of Truth for a few hours and then return to the negative expression for a few more hours or the remainder of the day. It means that we are to abide, to remain, and to continue in the spirit of His words throughout every situation, condition, and appearance. It means that we are to continue speaking the Truth we desire to see manifested in spite of any discouragement, setback, or obstacle, in the face of every evidence of negation and opposition from the multitude!

There is hardly anyone who has not felt at times that this is a herculean task demanding far greater wisdom, effort, and discipline than he can ever bring to bear. It must have been a challenge to the Master, too, or He would not have found it needful to seek so often the solitude of the mountains or to pray all night in Gethsemane, where we are told that "being in an agony he prayed more earnestly; and his sweat became as it were great drops of blood falling down upon the ground."

There is not one among all mankind who has not received the gift of authority over all the earth, given him by the Father-Creator in the beginning. This gift is meant to be claimed and to be used as Jesus claimed and used it, to the glory of God and the upliftment of man and all other creation. Jesus, in telling us to follow Him, to do as He did throughout His earthly life, wants us to discipline our thoughts and our words so that we, too, can say with Him: "I and the Father are one"; "I speak the

things which I have seen with *my* Father"; "I know him, and keep his word."

Some time ago, this became clear to a Truth student as she sought her way out of financial difficulty. After working through prayer about her four vacant rooms, long unfilled by roomers, she suddenly awakened to the realization that Jesus spoke not only to man presenting himself for healing but to nature's elements and creations when He found it needful. Caught by the idea of the authority given every son of God, she decreed in new firmness and conviction: *"It is right for these rooms to be filled with fine roomers. I declare this house be put into useful service to mankind now!"*

She explained to a Truth counselor later that when she spoke the words in a tone of joyful command and thanksgiving she added emphasis to them by firmly striking the palm of her hand against the top of a table, deliberately impressing herself with the words through each physical action of her hand.

She added: "Also, whenever a thought of fear or doubt would return to me, I quickly stamped my foot and said, 'Get out of here,' in a firm and decisive manner, and then again claimed the good I knew was my divine heritage. Each of these simple little outer actions helped me not only to gain the attention of my thoughts but also to control them more effectively."

After placing an advertisement in the local newspaper for two days all four rooms were rented. This was three days after she declared her conviction through her spoken word and at a time many landlords were complaining about having vacancies.

An unwavering attitude of calm authority and firm conviction accompanied every word Jesus spoke. He did not express a mixture of thoughts and words because He knew the results of such lack of discipline. He knew that He was the Son of God, and He carried out this conviction in an open declaration. He made claims no one had dared to make up to that time, and He followed these claims with a living of the life He believed in. He also knew that all men are "sons of God" and intended to express and to manifest the perfection of the Father. Surely, "never man so spake."

But man is meant to speak thus! Man is meant to abide in the words of God (as given through His emissary) and to let these words abide in him. He is meant to find the true words of God within his heart as he prays and meditates, and then to speak them aloud and openly to the glory of God.

"What I tell you in the darkness, speak ye in the light . . . proclaim upon the house-tops." Listen, when you have prayed, and you will hear that which you are to speak. And, speaking, you will see the good you desire to manifest in your life.

Can this be done in your situation? Yes! Can it bring you into a realization of the fullness of the kingdom of good right now? Yes!

"These things I speak in the world, that they may have my joy made full in themselves"; "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do." These are the promises made to you and me by the One who not only knew, and spoke as He knew, but also proved them in His living of the victorious life.

Do not become discouraged if, after your first attempt to "speak the word," the fullness of your desire is not immediately realized. Jesus Himself had many moments of discouragement, but He persisted in His faith and in speaking Truth and in doing the Father's will.

Regardless of the nature of what we desire to demonstrate, we unfold our inner capacities through exercise of the faculties of our being. Jesus mastered His thoughts, mastered His words and His actions not haphazardly but through constant discipline and application of the truths revealed to Him in prayer and meditation. This discipline became so habitual with Him that He was a perfect channel for the free flow of God's ideas and activity.

You can do the same now and attain the deep desires of your heart. Take hold of the words, *"My words are spirit and are life,"* and make them your own. Abide in them; let them abide in you. Declare this truth to yourself many times a day, before and after every affirmation of good you formulate. Speak these words silently, and speak them aloud. Use all the faith you can muster. Believe in your own indwelling, spiritual sonship and the wonderful creative power of God within you. Tell yourself, *"My words of Truth are alive with the creative power of God."*

Praise your good words. Bless them! Guard them and watch diligently over them to see that they remain pure, undefiled, and perfect according to the Christ example set before you. Speak life, speak love, speak peace, speak joy, speak abundance. Speak with faith, speak with sincerity, and speak with feeling.

Speak only the good that you desire, remembering, "If ye abide in me, and my words abide in you, ask whatsoever ye will, and it shall be done unto you."

Declare your good with boldness, yet with simple trust in the knowledge that it is the Father who speaks from within you. As you do so, you will find that you have never before spoken so effectively and powerfully. You will find that your words carry with them tones of new spiritual light and understanding. You will find them to be constant blessings to yourself and others—vehicles through which healing, peace, and joy flow constantly and abundantly. You will find that you speak with a new "tongue" through new inner command and spiritual authority. You will find that you are speaking as Jesus Himself spoke—to the glory of God and the upliftment of all mankind and all creation!

Thou Art My All

Thou art the life within me,
  Thou art my substance true,
Thou art all love, all wisdom;
  So what have I to do
But thank Thee for Thy goodness,
  And for Thy mercy kind,
And conscious of Thy presence,
  Full satisfaction find!

—*May L. S. Crosman*

A Bridge of Prayer

MARABETH FLEMING

Prayer is the bridge between man and God and man and man.

AS I READ THESE WORDS, it seemed they must have been written especially for me. A dear one was to undergo a serious operation, and I was deeply trouble. My thoughts ran, *If I could only be with her, if I could tell her of my love.* But she was in a city half way across the continent, and I felt very far away. What comfort then to be reminded that prayer is a bridge spanning the miles and bringing us together in God's love!

I began to build that bridge of prayer, at first falteringly, then with firm faith. God is my dear one's health, I affirmed. He heals all her diseases.

As I prayed thus, peace came to me, and an assurance that my friend and I were together in God's keeping. When good news arrived at last, I could say with conviction, "Thank you, God, I knew it would turn out like this." On the bridge of prayer I had met my dear one, and she was in God's care.

Prayer will always build such a bridge. But you may say, "What of my prayers? I have prayed with all my heart and yet nothing happened." Dear friend, when you attempt to switch on an electric light and your lamp refuses to light, you do not argue that the laws of electricity have failed. Instead you know there is something wrong with your lamp. Similarly,

when we pray without response, we can be sure there is something wrong with us, the human agents. The law of prayer has not failed us.

Bridges are not built in a day. They are not haphazard affairs. The man who builds a strong bridge must plan it with care and engineering skill. We should be at least as careful in our prayer bridge building. We cannot expect to erect a substantial bridge with halfhearted or occasional efforts.

How then are we to build? The answer is this: we cannot build alone. We can only lay the foundation, resting it firmly on God's omnipotence. He will complete the project.

Charles Fillmore has written, "Do not supplicate or beg God to give you what you need, but get still and think about the inexhaustible resources of infinite Mind." Thus our assignment is to concentrate on God, on His boundless love and wonderful power. And when we do so, the bridge of prayer spans all time and all space, and on it we meet God and those for whom we pray.

I spent a summer a long time ago on a farm where the mother of a large family built her bridge of prayer each day as she went about her housework. She had no laborsaving devices. She washed the clothes in an old-fashioned wooden tub. But as she bent over the washboard, she built a bridge of prayer for her children. "Now," she would say, "We will send a blessing to Hattie," and she would offer a prayer for Hattie far away in the city. Smiling she would go back to her washing, but not for long. "Now one for James," she would say, and again send out a blessing.

There was no thought of worry or uneasiness in this good woman's prayers, but only joy and thanksgiving that her children were in God's keeping. So all day long she prayed, building a bridge that spanned time and space, holding her loved ones safe in God's care. Small wonder that her children, thus blessed, became blessings to their community!

Are you anxious about a friend or loved one? Then build a bridge of prayer for him. Are you lonely for him? The bridge of prayer can reach him.

Pray for those on a journey. Pray for those who stay at home. Pray for those you do not know, for the forgotten ones for whom nobody prays. Build your bridges of prayer to bring together man and God and man and man.

The world has grown small in our time. Today we all have acquaintances in strange and distant places. Have you ever tried to reach them with a blessing? Have you encircled the world with your prayers?

Railroads, ocean liners, airplanes, radio and television, encircle the world. Why should our prayer bridges be less universal?

Build your bridges east, west, north, and south. Who knows but in Korea, in Japan, in India, or even behind the iron curtain, your bridge of prayer may reach other bridge builders? In the name of Jesus Christ, let us build our bridges of prayer, so that man and God and man and man may be united in in the bonds of peace and the infinite love of God.

Our life is what our thoughts make it.—AURELIUS

The Unseen Good

AMY HANNAN MINOR

HAVE YOU EVER known someone who believes implicitly in the unseen good? I have known two such persons. I met one of them many years ago. She expressed the greatest and loveliest faith in God I have ever known. While she was not related to me, I called her Aunt Jenny very early in our friendship because of my love for her and the wide difference in our ages. While she and her family were not rich, they had a nice home and a happy life together. Everyone was welcome to share their happiness, and it was in this sharing that our long-lasting friendship began.

Aunt Jenny was interested in everyone. She had not lived in the neighborhood long when I first met her, but already she knew those who needed help and encouragement. She would tell them that God was their help in every need as matter-of factly as she would give directions to the corner grocery. And her encouragement was not confined to words. She often had guests to Sunday supper, and my family and I were often included. I always had a warm and comfortable feeling when I left her home, and the feeling would remain with me for days. I did not know it then, but she believed in the unseen good, and she made other persons aware of it.

A few years later, she was called upon to use her great gift of faith in her own affairs. This was when I began to learn in a very real way the extent of her

belief in the good things not seen. Her husband, who had held a good job but, for some reason, was unable to carry life insurance, passed away, leaving a mortgaged home in an old and changing neighborhood and thirty days' vacation pay. Aunt Jenny's two daughters were in high school at the time, and her son was still in the grades. Aunt Jenny was faced with the problem of providing a living for herself and her three children. It was a shock to all of them. The children were inclined to be panicky; but as quietly as she had assured the neighbors and friends who had sought her help, Aunt Jenny assured her children that God would provide for them.

Aunt Jenny had never worked outside the home, and she was not trained to do any kind of work in the business world. By this time I was a very close friend and asked her what she planned to do. Her answer was simple and practical, without the slightest note of pity for herself: "To begin with, I'm going to move the family to the first floor and rent the upper part of the house; that will make the payments on the mortgage each month. After that, I don't know, Amy, but I'm sure God will find something for me to do to provide a living."

I was deeply touched. With lack staring at her from the world of appearance, Aunt Jenny had the assurance in her heart of God's unfailing provision and the conviction of her own ability to lay hold of abundant supply through prayer. She believed in unseen good, good not even imagined or thought out in her mind. She believed in a job that God would provide, and she believed in capacities that God would awaken in her to enable her to fill this job.

Hers was a childlike trust in the goodness and all-providing love of God.

While she waited for God's leading to supply the job she could do, friends sent presents, clothes, money, letters of encouragement. Even in their darkest hours, it was a joy to visit Aunt Jenny and her family. They did not talk of the problem that faced them. They talked gratefully of a need that had just been met, of that friend who had been kind, of what they could do "to make ends meet." They asked my help in altering or making over the clothes that relatives had sent.

And God did lead Aunt Jenny to her right job. The position required much training, and she set to work to meet the requirements. In the meantime, everyone concerned with the position helped her to make the adjustment.

Aunt Jenny trusted God and managed well. She prospered. As the years passed, the two girls finished high school and went to work. The family bought a home in a newer neighborhood, and all their friends rejoiced with them. Then Sally, the older girl, who was contributing the most toward the upkeep of the home, wanted to get married. I wondered what Aunt Jenny's reaction would be, but she met this situation as she did everything else in her life. She rejoiced with Sally, helped her plan a lovely wedding, and never said a word about the lost source of income. When the younger girl asked what they would do without Sally's contribution, Aunt Jenny answered quietly, "God has always provided; He will provide the income we need to keep the house." She had no idea how it would come. To Aunt Jenny, it was

God's business to point out the way to them. Their business was to believe in the unseen good.

The way the extra income came was a surprise to everyone. Aunt Jenny's young son Bill, who had been an excellent figure skater during his high-school days, was graduated soon after the wedding. Bill found a job as a skating instructor at eighty-five dollars a week, thirty dollars more than his older sister had earned! He gladly and proudly contributed to the upkeep of the household. The unseen good that Aunt Jenny believed in so firmly became visible and tangible once more.

Her story does not end here. At seventy, she is still beautiful, still making life happier and more worth while for everyone she meets. She has retired from her position with an annuity that supplies her needs. After her two youngest children were married, she sold her home for twice the price she had paid for it ten years earlier and moved to California to be near the children. Besides being a comfort and inspiration to her children, she is a financial help rather than a responsibility—and all because of her firm belief in the unseen good.

"Isn't Aunt Jenny lucky?" one of her friends said to me when Aunt Jenny was leaving for California. "Everything she touches seems to prosper." But I knew it was not "luck."

Another friend who was able to believe easily and steadfastly in the unseen good was Ruby, a young woman who came to me as an assistant in my work. While she was working with me, she learned about the Unity teachings. She said to me, "I was sure there must be something like Unity some-

where, there are so many people who need it."

At the time she found this new approach to Truth, there was a crisis in her husband's family. Her father-in-law had received an injury that blinded him, and he had become despondent. The family, all except Ruby, accepted the thought of blindness for him and treated him with loving sympathy. But Ruby believed in the unseen good. She was sure her father-in-law could be healed. She prayed and remained resolutely hopeful. Her faith was contageous. Soon she brought him out of his despondency. After a while, she got him to pray with her. His sight was restored. Through this answer to prayer, her husband and his whole family were drawn closer to God.

Ruby was young when this event took place. It was her first and most amazing answer to prayer, but not by any means the only one. Her life, which is not yet a long one, is a living testimonial to her faith in the unseen good and an inspiration to all who know her.

Nearly everyone knows an Aunt Jenny or a Ruby, one who seems to have a gift for turning everything in life to something good. Too often we think of this capacity as a special gift bestowed on certain persons and withheld from the majority. But the gift of faith has been given to everyone. God gave each person the faculty of faith to develop. The only thing that makes an Aunt Jenny or a Ruby different from the average person is the way she—or he—uses this gift. The difference between those who conquer conditions and those who are conquered by them lies in the ways in which they meet their problems.

For the most part, people meet difficulties in one of three ways. First, some accept the difficulty, believe it to be inevitable and beyond their power to control or to change. They may believe it to be the will of God for them to suffer with a particular trouble, or they may believe they brought it upon themselves as a punishment and must endure it. But whatever their reason, when they accept it, the difficulty takes over and dominates their lives. This method of meeting troubles and problems used to be sanctioned religiously as "bearing one's cross," which was to lead to a reward in the life hereafter. But practical application of the simple, victorious teachings of Jesus has discredited this method. Jesus did not suffer on the cross because there is virtue in suffering, but because of His love for humanity and His desire to free men from the burden of their mistakes. When He told us to take up our crosses and to follow Him, He did not intend for us to accept suffering as God's will but rather for us to take up the Cross that He glorified with His love, the saving grace that enables us to see the unseen good through every appearance of evil or adversity, just as He steadfastly saw through His suffering and death on the cross to the resurrection of eternal life.

Second, some persons try to escape difficulty by refusing to meet it. When a problem becomes evident, they refuse to take any responsibility for the solution. They find something pleasant to occupy their minds or take a stimulant to induce for a time a rosy state of false security. To turn the thoughts away from the problem and to God in prayer for a new perspective will bring about a solution. But

to avoid thinking about it or doing anything about it will not improve an unwanted condition.

Third, still others fight every situation that is not favorable to them. They ask, "Why did this thing have to happen to me?" They find someone to blame for conditions, or perhaps they blame God. They resent the situation and everyone concerned with it and end in the "pit" of condemnation, which is dark and desolate. Problems are never solved by fighting; they seem to be increased by resistance. "Be not overcome of evil, but overcome evil with good."

Jesus gave us the example. When the soldiers and officers came to take Him into custody, which meant crucifixion with its terrible suffering and death, Jesus did not resist. He instructed His apostles not to oppose the soldiers, because He could see clearly through the appearances of evil to the heart of the unseen good.

How can we establish our faith so firmly in God that we meet all problems and difficulties with that strong assurance of God's abiding love and ever-present help which keeps us sustained and secure in the face of adverse appearances? The faith that sustains us in crises is built through day-by-day practice of prayer and spiritual meditation. The strength and quality of our faith are determined by that to which we give our attention and our interest. If we give our attention and interest only to the material world and spend no time thinking about God and communing with Him, we come to believe only what we can see and hear and touch. We come to accept facts as unchangeable, especially if those about us suggest that this is so.

Something new is being created every moment. Where our faith is established determines what comes forth for us and determines the events that will fill our lives tomorrow. If we believe only in what we can see and feel, we can have no other kind of experience. But if we believe in the great unlimited, unseen good, there is no limit to the good and lovely experiences that can come into our lives.

We can build a consciousness of this great unlimited, unseen good, which is everywhere evenly present and waiting to fill our every need, by giving some time each day to thinking about God and talking to God in prayer.

If we can believe in the God that Jesus taught us to worship "in spirit and truth," our Father, who is the very Spirit of love and all good, everywhere evenly present and all-powerful, constantly pouring out good on all His children, giving them free will to accept or to reject His good as they choose, we shall recognize the unseen good.

If we fill our minds with thoughts of God's goodness, of His love for us, of our relationship to Him as loving and loved sons, we strengthen the invisible bonds holding us so firmly to our good that we do not lose the feel of it, even in the most challenging circumstances.

Nevermore thou needest seek me; I am with thee everywhere;
Raise the stone and thou shalt find Me; cleave the wood, and I am there.

—HENRY VAN DYKE

Job—a Drama of Human Experience

CHARLES H. KYSON

IF WE WOULD UNDERSTAND our purpose in living, if we would attain the secret of a balanced achievement for ourselves, if we would gain serenity, poise, and peace of mind—then we should study the human and spiritually inspiring drama of Job. As we read this allegory, a feeling of amazement grips us at the accuracy with which it parallels our own experience. Job's ideals and achievements, his temptations and failures, his struggles, confusion, and discouragement become at times like our own. His intense yearning to live according to a divine purpose is closely duplicated in our own experience as we strive to ascend in our journey from sense to spiritual.

Since a drama essentially portrays some form of conflict, so the story of Job symbolizes his power of good contending with adverse outer conditions and personalities, even with his own inner false concepts and superstitions. The human desires of Job contest the vague dictates of his awakening spiritual consciousness. His experience typifies a struggle for the being of man. On one side the positive and constructive power of good contends against the destructive forces of mistaken mortal thinking, which we refer to as evil. To profit by this dramatic story, the allegorical significance of its characters becomes important.

We find it enlightening to compare our own

traits of character with those of Job and to relate our daily problems with his as we contend with our sins (our mistakes) and endeavor to correct them. We are also aware of our common struggle to rise out of self-righteousness and to grow in the Christ consciousness, to conform to our Master's loving and rewarding requirements. We share Job's yearning for a universal and loving God rather than the limiting concept of a vengeful deity or one that is exclusive to a chosen few. We sympathize with Job in his deeply moving desire to maintain an unshakable faith and to grow in a strong conviction of God as all-powerful, all-loving, and always available to us in our times of need.

As we read the story of Job, the character of Jehovah stands out. He personalizes the creative principle of the cosmos, which we recognize as our Father-God. Throughout the allegory Jehovah strongly maintains His confidence in Job's underlying faith as one that no adverse circumstance can destroy. Jehovah accepts Satan's challenge in his cynical boast that he can corrupt such a faith.

An underlying law of significance is contained in Job's story. This law compels mankind to recognize and to overcome its sins, its erroneous thinking, and its destructive actions. This law seems deeply fundamental, for we observe it operating daily in our personal lives. World history also records its functioning. While many hopefully try to avoid its consequences, no one ever succeeds. We recognize it as the divinely established law of cause and effect.

In Satan we encounter the cynical adversary of Job. Satan tries to thwart, discourage, and abolish

the tenaciously held faith of Job through every crafty device. Actually, Satan represents not a personality but a perverse and negative state of mortal thinking that stubbornly resists good and blindly rejects new and progressive ideas for the betterment of mankind.

The allegory opens in a pastoral setting. We see Job as wealthy, prominent, and respected. Prosperity had come to him because he dealt uprightly with his fellow men. The head of a large family, he had seven sons and three daughters. Happy in a closely co-operative family relationship, Job, judged by the standards of his people, was considered to be blessed and favored of Jehovah.

We now follow the challenging dialogue that occurred between Jehovah and Satan. Jehovah extolled the virtues and faith of Job. Satan scoffed at such faith, cynically claiming that if Job were stripped of his possessions he would scorn his faith in the power, bounty, and goodness of Jehovah. Jehovah promptly accepted the challenge and agreed to allow Satan to do as he desired with Job, stipulating only that Job's life be spared. Thus, began Satan's struggle for Job. Here is symbolized the ancient and continuing struggle between the constructive power of good and the destructive forces of evil—of Truth prevailing over the forces of negation and destruction.

Satan hastened to afflict Job with loss and tribulation. The first act of Satan became manifest when a terrified messenger staggered up to Job, moaning that robbers had stolen all of Job's oxen and asses and had slain all the herdsmen. Before the servant

had finished speaking a second servant arrived, saying that the fire of God had come down from heaven and burned all the sheep and the other servants, he alone having escaped. Next, a despairing camel driver dashed into the abode of Job, groaning a message to his distraught master—the herds of camels belonging to Job had been driven off by raiding tribesmen. Then Job reeled under the crowning shock when another mourning messenger gasped out the account of a great wind's wrecking the house where Job's sons and daughters were feasting. He was told that all his beloved children were killed.

In his despairing grief Job arose and "rent his robe" and "shaved his head." Then, falling to the ground, he worshiped Jehovah, saying, "Naked came I out of my mother's womb, and naked shall I return thither: Jehovah gave, and Jehovah hath taken away; blessed be the name of Jehovah."

Satan, defeated in his first efforts to discredit the faith of Job, presented himself again to Jehovah. The disgruntled Satan sullenly growled that if permitted he could deprive Job of his health and cause him to suffer intense agony, and then Satan believed that Job would quickly renounce his faith. Satan even arrogantly boasted that under such torment he could force Job to renounce Jehovah to His face. Again, Jehovah accepted the challenge and directed Satan to do as he would with Job. However, Jehovah still insisted that the life of the sufferer be spared.

Satan, furious at his inability to discredit such faith, cursed Job with festering boils—boils to cover him from the "sole of his foot" to the crown of his head. Under the acute torture of these, Job rocked

back and forth and moaned in his agony; but steadfast in his faith, he groaned out a prayer. His grief-stricken and frenzied wife regarded him with horror and pity. She screamed out despairingly: "Dost thou still hold fast to thine integrity? Renounce God, and die!"

Job, still clinging to his faith but confused by his suffering, managed to reprove his wife for her lapse in faith, saying: "Thou speakest as one of the foolish women speaketh. What? shall we receive good at the hand of God, and shall we not receive evil?"

First, let us dispose of the negative proposition: evil, or suffering. Where does evil come from? Who created it? Actually, evil is the lack of something. Sin has been aptly likened to an arrow missing its mark: it is merely a mistake to be corrected. Evil is only the summation of mistaken mortal thinking. Like a lie, evil has power only insofar as it is believed. Therefore, our sensible effort should be to recognize and to discard the false, to search out facts, and to hold to the Truth. It is the inevitable price freedom exacts from us. Jesus, divinely illumined by His Christ wisdom, clearly recognized this as He warned, "Ye shall know the truth, and the truth shall make you free."

We move on now to consider the positive and constructive. We call on observation, reason, and common sense. On all sides nature furnishes convincing proof of the functioning of an established and oderly creative process. Hence, we accept a design or a principle of creation—a supreme Creator. Obviously, such a creative achievement is beyond

human power of duplication, so we refer to it as a divine creative principle. This term is rather indefinite, but we bring it into sharp focus when we personalize it as Father-God.

Job held to the Mosaic concept of God as an unrelenting justice, a stern and even vengeful Father. Job and his three friends in the allegory attributed to God many of their mortal characteristics. They thought of Him as a supermortal. They were influenced in such a belief by the paganism that flourished in their era. Paganism frankly attributed form, character, and mortal frailties to their many deities.

So it was that Job and his friends recognized the mortal attributes of their deity. Their reasoning, darkened by the superstitions of their era, lacked the penetrating illumination that science furnishes us today. Job and his friends ascribed to God the vagaries of a superhuman deity, but also an erring mortal. Their inability to understand God as creative principle prevented their comprehension of the existence of any divinely corrective law of cause and effect.

While Job at times experienced lapses in faith, for the most part he held steadfastly to it. Through the growing power of his faith, his consciousness grew in spiritual illumination until, in a flood of revelation, Job declared of Jehovah:

"I know that thou canst do all things,
And that no purpose of thine can be restrained. . . .
Hear, I beseech thee . . .
I will demand of thee, and declare thee unto me."

Thus, Job experienced the inspiringly spiritual re-

ward that accompanies a demonstrable and practical faith. His further reward extended into the physical realm; his prestige grew, and he realized twice the prosperity he had known before. He was again blessed with seven sons and three daughters. Peace and a deep satisfaction became his through a continuing purposeful life for the next one hundred and forty years.

In this spiritual drama of Job we are privileged to follow the motivating thoughts, speech, and acts of a person who is being subjected to compelling temptations, appealing tribulations, and intolerable, suffering—all these to test his faith. While it is true that Job underwent some human lapses in his faith, throughout most of his trials his belief in Spirit held fast, and his enduring faith sustained him. Truly, this Biblical allegory grips the emotions; its verity stirs our intellect, and its spiritual logic sustains our faith.

The trials of Job, his triumphs, and his rewards, often amazingly parallel our own. As we compare those of Job with the ones we undergo, we feel a rewarding effort. The symbolism in The Book of Job, when read in a spirit of meditation, becomes a revealing and inspiring drama of human experience for us today.

He that despiseth his neighbor is
void of wisdom;
But a man of understanding holdeth
his peace.—PROVERBS.

Acting Your Part

IN READING and studying the works of metaphysical writers one becomes increasingly aware of the great emphasis that is placed on the importance of making one's desires or one's hopes a reality by acting as if the desired effect or condition were already a fact. This very thing, this tremendously important trifle, seems a stumbling block to many beginners. "How can I pretend that it is, when it isn't?" they ask pathetically. To which one can truthfully reply that if they "become as little children" it will be the easiest thing in the world. If you are so shackled by mortal thinking or the material senses that you cannot believe as yet, you can nevertheless pretend that you believe, and act accordingly.

We all remember how easily we pretended to be anything we liked when we were children. In those days there were no limits to our imagination. We could be princesses or circus riders, potentates or beggars, fire-belching dragons or gossamer-winged fairies. We announced at the beginning of the game just what we were, and anyone who wanted to play had to accept us in our chosen role. We, in turn, had to live up to that role or someone would be sure to shriek: "No princess would walk like that!" or, "No king would talk like that!" or, "No fiery dragon ever did a thing like that!" Ah, no! We had to act our part up to the hilt if we hoped to be taken seriously!

The same profound truth holds good today. The world takes us almost wholly at our own valuation, hence there are few things more important than to pick out the role that we want to play and then play it to the utmost of our ability. But how does that help us to make our dream or our desire a reality? Frankly, I do not know. Nor do I know how or why electricity works. I only know that it does work perfectly, infallibly. And for me that is enough.

It is not difficult to hold in mind the condition that one wishes to establish, whether it be one of health, harmony, or prosperity. It is simply a matter of pretending, of dramatizing one's affirmation in one's external, physical life, as well as in one's mind and imagination.

We know that it is the dominant thought, the state of mind habitual to us that does the work; it is not the single spasmodic affirmation. True concentration is more than just a matter of going into the silence, either occasionally or regularly, holding a thought with intensity for a few moments, then slumping back into old, negative thought habits. True concentration is a constant, firm determination to keep our thought one-pointed, to think what we want to think, regardless of all outer evidence to the contrary. In that statement we see one reason why worry is so powerful. Worry is a form of faith, but it is faith in the wrong thing. The person who worries believes that the thing that he fears is possible. He believes in it so firmly and fears it so intensely that inevitably it comes to him. Nothing else could happen under such conditions. So, to repeat: we must pretend the thing or condition that we wish to

demonstrate. We must do as children do and make-believe and act as if until, little by little or by leaps and bounds, the thing that we want materializes.

I know a young woman who is considered by everyone that contacts her to be an exceptionally charming person. She is not pretty. She has no great talent, no especial gift. She is not even witty or a good conversationalist. Yet she has an indefinable charm that makes everyone remember her with joy and gratitude. I asked her the secret and she told me.

"Ever since I was a little girl," she said, "I wanted people to like me. I wanted to be popular, yet I had so many handicaps! I wasn't pretty or clever or anything distinctive, so I realized that I must develop something, some trait or quality that would make up for what I lacked.

"As I looked about me I realized that the girls who were most popular were not always those who were the cleverest, or even those who were the prettiest, or who wore the most attractive clothes. I studied the problem carefully and I came to the conclusion that it was more important to be considerate than any other one thing. The world was so full of selfish people, so full of careless, unthinking people, that anyone who tried to be just the opposite—kind, considerate, and gentle—should be a tremendous success.

"It was my privilege once to be introduced to one of our leading statesmen, and I shall never forget it! This gentleman shook hands with me and spoke to me for just a moment or two, yet his manner made such an impression on me that I floated on pink clouds for days thereafter. He had a way of making

each person to whom he spoke feel as though there was nothing of greater interest to him than the person whom he was addressing. He looked each person whom he met straight in the eye and in his handclasp was all the warmth and sincerity imaginable. It was a great gift! Yet it could be assumed. And I decided that I could be like that too. I would be like that!

"Thereafter, I took great pains to study the technique of the people whom I thought charming. I found that invariably they were persons who said the kindest thing in the kindest way. They were persons who made tact and consideration for the feelings of others the mainspring of their conversation and their actions. I tried their method, and with just a little practice I found myself well on the way to popularity.

"By a little thought one can always say a pleasant, encouraging thing. And the world at large is so hungry for pleasant, encouraging words! While I haven't actually changed myself one particle, I have, by exercising tact and kindness, acquired the reputation of being charming. I am the same girl, but I pretended to be what I most wanted to be and that was all there was to it!"

It may seem a far cry from this woman's charm culture to a demonstration such as I once made. But the same principle ran through both.

I was a musician, a professional singer, and I was out of work. I had not earned a dollar in eight months. I was living with relatives who could ill afford to feed and house me gratuitously, and I naturally felt my position very keenly.

Things went from bad to worse. Disappointment followed disappointment. One disaster piled on another. For weeks the thought of suicide was never out of my mind. And then in the midst of all the gloom and despair, I read in one of the Unity publications an article entitled "Dramatizing Your Affirmations." I was very new in Truth at that time and it made me see red!

"Look!" I wailed to a friend. "This thing says we're to act as if the thing that we wanted were already an established fact. Of all the impossible statements! How on earth am I to act as if I had work when I haven't?"

"It's very simple," my friend answered quietly, "and I'll tell you how if you won't mind my saying some unpleasant and very personal things."

"I don't mind. Go ahead," I replied.

"Very well, then. To begin with, go and look at yourself in the mirror. If you had an opportunity to see an agent or a manager this moment would you be prepared? Would you be ready for the opportunity that you are praying for? Would you? You would not! Your entire appearance is against you. Indifference and neglect are written all over you. Look at your hair! When you are working you always dress it so pretty! But look at it now! I have always admired the discretion and the care with which you apply make-up, yet nowadays you don't wear a speck of powder. Your face is always shiny and, though it is clean, it has a neglected look. Consequently, every time you look into the mirror nowadays you see a pale, tired, saddened face. This registers on your subconscious mind and makes deeper

and stronger the impression of your poverty consciousness. That black dress you are wearing expresses your present mood perfectly and for that very reason should not be worn at a time like this. Why not put on one of your gay-colored wash frocks? If you knew anything of the psychology of clothes you would know what a cheerful, brightening effect a light-colored frock has upon its wearer. A dress need not be new or expensive, but it must be bright. No dead, dull colors when in a dead, dull mood! And now to consider your voice itself: Are you in good form? Do you practice regularly? If you were required to give a tryout this very afternoon could you do it, or has your voice gone into mourning too?"

With a guilty start I realized how right she was. I had been so discouraged and listless that I had not practiced for weeks. My voice always grew stiff and rusty if I did not keep in training. And if I were called for an audition in the next few days I should certainly not be at my best. Yet it would be wholly my own fault.

My friend went on: "So, to sum up, you are not acting as if you were a successful singer. You are doing everything that you shouldn't do, and omitting all the things that you should do. Now, no more moping around with that 'All is lost' attitude. Begin this very minute to pretend that you have a tremendously important engagement to fill just two or three weeks hence and work toward giving a beautiful performance by doing your utmost in preparation."

Next day I began. I arose early, dressed carefully

in a gay little frock, took especial pains with my hair and make-up, dusted the piano, and began practicing vocal scales and exercises. I worked for two hours then stopped for lunch. Directly after lunch a neighbor rang the bell and wanted to know if I were still willing to accept pupils. She knew that I had taught several young girls the previous winter, but because she had not heard me practicing lately she had concluded that I was away on vacation. Two nieces were visiting her for six weeks and, since they were both deeply interested in their music, they wanted to take lessons of me. I was delighted. Here were pin money and car fare brought right to my door. Yet if they had called the day before when I was so discouraged and literally unkempt, I should undoubtedly have refused to see them.

That afternoon I practiced again, and the next day, and the next. Two days later another pupil came to me. The day after that I received a telephone call from the choirmaster of a neighboring church. He informed me that their pastor had just moved to our street and had heard me practicing. As their soloist intended leaving, he had urged the choirmaster to try to secure me for the position. Thanks to my week of practice, when I gave my audition I was in good voice and so secured the engagement. Things picked up constantly and just three weeks from the time I had had my memorable talk with my friend, I was engaged for a very important concert appearance.

So you see! everything had changed. Everything was good and to my liking, yet I myself had done nothing but change my attitude. Although I had no

pupils, no engagements to sing, saw no glimmer of such engagements on the horizon, I had, by merely acting as though they were already so, brought all these much desired things to pass. Moreover, I cannot tell you how much better and happier I felt even before the material results became manifest. To all who petulantly ask as I did, "How? How can I do this?" I can only repeat, "Pretend! Pretend that it is so; believe that it is so; and presently it will be so. Just try it—and see!"—*Juliette Laine*

REPLETION

Clara S. McKee

There is no thought;
No faintest impulse yet unformed in mind
But that is known to Thee.
And in creative secrecy, Thy promise
Rich with substance
Is ready to pour forth and fill my every need,

To make my life replete with joy,
With peace, with love,
To so ingulf me with Thine omnipresence
That I shall know myself to be complete;
Whole with Thy wholeness.

My part? To love, to serve as best I know
And with Thy patience sweet, wait joyfully
In confident expectation.

Sunday LESSONS

These lessons point out the symbology of the Bible and interpret it according to the Unity teaching. Study with an open mind and Truth will convince you. Bible text is taken from the American Standard Version of the Bible, copyright, 1929, by the International Council of Religious Education; lessons are developed from outlines prepared and copyrighted by the Council; both are used by permission.

Lesson 6, February 5, 1956

UNITY SUBJECT—*Signposts along the Christ Way.*

INTERNATIONAL SUBJECT—*Gratitude, a Christian Essential.*—Luke 17:11-19.

11. And it came to pass, as they were on the way to Jerusalem, that he was passing along the borders of Samaria and Galilee.

12. And as he entered into a certain village, there met him ten men that were lepers, who stood afar off:

13. And they lifted up their voices, saying, Jesus, Master, have mercy on us.

14. And when he saw them, he said unto them, Go and show yourselves unto the priests. And it came to pass, as they went, they were cleansed.

15. And one of them, when he saw that he was healed, turned back, with a loud voice glorifying God;

16. And he fell upon his face at his feet, giving him thanks: and he was a Samaritan.

17. And Jesus answering said, Were not the ten cleansed? but where are the nine?

18. Were there none found that returned to give glory to God, save this stranger?

19. And he said unto him, Arise, and go thy way: thy faith hath made thee whole.

GOLDEN TEXT—*It is a good thing to give thanks*

unto Jehovah. Psalms 92:1.

SILENT PRAYER—*Through the all-powerful Christ Mind in me I see my brother as myself.*

The way of the Christ is a plain path, but until one's forces are unified in understanding one walks more by faith than by sight, and through imperfect faith sometimes stumbles. "It is impossible but that occasions of stumbling should come" to him whose spiritual vision is not entirely clear. As one's perceptive powers enter more and more into the Christ perfection, the blindness of sense limitation disappears. Sense limitation is transient and unreal and disappears like an object bound to a millstone when spiritual understanding comes to men.

Throughout both the Old and the New Testament the teaching of the prophets and of Jesus and His apostles emphasizes the enlightened person's sense of responsibility to others. In the inner realm perfect justice and balance prevail. He who fails to measure up to the divine standard of unselfish service, justice, mercy, and right conduct must undergo the same if not greater measure of suffering that his negative rule of living brings on others. When it is considered how far-reaching the influence of a thought or an act may be, retribution or the reaction of the divine law is seen to be not too severe.

Conversely, the reward for expressing forgiveness and gratitude is as great as the penalty for indulging in their opposites. Forgiveness counteracts the law of increase that applies to wrongdoing, and allows the offender to make a new beginning. The one who is sinned against is to take heed not to the

one who offends him but to himself. His own reaction must be in harmony with the law. He need not suffer wrong in silence. He can point it out to the one who does the wrong. If the wrongdoer thereupon changes his ways and expresses the intention to do right, the only proper response is to forgive and to erase the memory of past mistakes.

To forgive freely and fully requires faith. We accomplish little in constructive living until we succeed in being faithful to the principles we profess to believe. A little faith, if it is active in consciousness, gives great power to accomplish. The mustard seed moves the mountain only if it is alive and expanding.

The approach to faith is by way of earnest, sincere work without other motive than to develop one's best self and gain a consciousness of the spiritual realities that interpenetrate life. If we begin to take pride in our faithfulness or look for rewards, we place ourselves on a mediocre plane where we miss the best that we should otherwise attain. The ideal of service without thought of return is the highest plane that man can reach, but even by that means he cannot get beyond what is right and best for him. The highest service he can render another is the one that brings the highest return to himself. The unprofitable servant does his whole duty but does not trouble himself beyond this. The second mile seems to him foolish and impractical, yet that is the part of the way that proves him capable of spiritual service.

In expressing the Christ in our lives we find that gratitude is a pronounced trait. No man can get far along the way until he awakens within himself a live-

ly appreciation of benefits received, and an acknowledgment of their source.

Gratitude is the spiritual quality that corresponds to appropriation on the physical plane. On the lowest level appropriation is selfish grasping. Raised to its highest, it becomes thanksgiving for all good, even before good begins to be manifest. Jesus habitually gave thanks for what He wished to see manifested. "Father, I thank thee that thou heardest me." Grace before meals is another example of gratitude expressed for benefits yet to come. "For what we are about to receive may the Lord make us truly thankful" is in accordance with the teaching of Truth.

Gratitude leads man to show quick responsiveness to the spirit of service. Where a person feels that the service rendered has not been earned, his humility may make gratitude all the deeper, and gratitude is one of the most easily recognized proofs of the Christ Spirit.

QUESTIONS

1. Interpret the statement "It is impossible but that occasions of stumbling should come."
2. Why is forgiveness essential to the reformation of the wrongdoer?
3. What is the highest plane that man can reach?
4. Why are we enjoined to take heed to ourselves instead of another when that other sins against us?
5. What is one of the most easily recognized proofs of the Christ Spirit?

Lesson 7, February 12, 1956

UNITY SUBJECT—*The Nature of Prayer.*

INTERNATIONAL SUBJECT—*Guidance for Effective Praying.*—Luke 18:1-14.

1. And he spake a parable unto them to the end that they ought always to pray, and not to faint;

2. Saying, There was in a city a judge, who feared not God, and regarded not man:

3. And there was a widow in that city; and she came oft unto him, saying, Avenge me of mine adversary.

4. And he would not for a while: but afterward he said within himself, Though I fear not God, nor regard man;

5. Yet because this widow troubleth me, I will avenge her, lest she wear me out by her continual coming.

6. And the Lord said, Hear what the unrighteous judge saith.

7. And shall not God avenge his elect, that cry to him day and night, and *yet* he is long-suffering over them?

8. I say unto you, that he will avenge them speedily. Nevertheless, when the Son of man cometh, shall he find faith on the earth?

9. And he spake also this parable unto certain who trusted in themselves that they were righteous, and set all others at nought:

10. Two men went up into the temple to pray; the one a Pharisee, and the other a publican.

11. The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as the rest of men, extortioners, unjust, adulterers, or even as this publican.

12. I fast twice in the week; I give tithes of all that I get.

13. But the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote his breast, saying, God, be thou merciful to me a sinner.

14. I say unto you, This man went down to his house justified rather than the other: for every one that exalteth himself shall be humbled; but he that humbleth himself shall be exalted.

GOLDEN TEXT—*The supplication of a righteous man availeth much in its working.*

SILENT PRAYER—*I give myself unto prayer that*

I may know the Father who is greater than I.

Prayer connects man in consciousness with infinite Spirit, and in so doing removes the limitations that hedge him in as long as he is conscious only of the personal self. Jesus taught His disciples the importance of continuous prayer. To be continuous prayer must be more than a petitioning for desired benefits. It can be nothing less than an established state of mind.

Until man has entered into the inner kingdom he cannot receive its blessings. He cannot enter in until he learns to hold his mind in an uplifted state that does away with doubt, fear, sophistication, and every other form of negation. Prayer enables him to keep his thoughts on the plane where Truth is operative. When he reaches this level he begins to realize his oneness with divine Spirit by living a life of prayer and meditation as well as by putting all that he has learned to the proof in his daily ministry. We likewise learn only as we use that which we are convinced is true.

Without faith prayer is impossible. The mind must feel drawn toward its source for true satisfaction, and it must know that man is able to cope with life only as he rises above his natural self. The problems confronting the natural man are too great for his unaided powers. He may seek reinforcement from other men who are in the same plight as he and who therefore can do little for him, or he may learn to stand on his own feet, using his faith to connect him with the source of all wisdom, understanding, and power. Whoever does this latter learns

the law of prayer, namely that prayer must be accompanied by faith. Prayer without faith is an expression of despair, which is a thing to be avoided. With faith, prayer can become to every person what it was to Jesus, a means of communication of the human with the divine, a bringing of the inner, divine man into full expression through the external or individualized man.

The form of prayer is less important than the underlying consciousness. Communion with God is the aim and object, and if concentration or meditation with or without the affirmation of basic truths achieves this, he who thus concentrates or meditates truly prays to God. If denial or error is needed, denial too is prayer, since it brings about the removal of all that hinders communion with God and allows man again to become conscious of the Father.

The subject of humility brings to mind the grain of mustard seed. He who feels unworthy of claiming divine sonship need only cling to the faith that God is his Father and try to realize all that is involved in the relation of Father and son. He may feel that his expression of Truth is too slight to entitle him to claim divine sonship, but so long as his desire is toward the things of the inner life and he tries to express faith, love, justice, mercy, wisdom, and the other Christlike qualities, he need not fear that his efforts will go unrewarded. Quietly resting in the assurance of the Father's love brings true humility to the heart of man. Man then is like the child that trusts its earthly father and looks to him for guidance in decisions that require mature reason, experience, or judgment.

Humility makes a person willing to look to a higher source for wisdom when he does not know what to do, to claim strength and power from the Infinite rather than try to rely on his own limited reserve of natural strength, to acknowledge the limitations of the personal self while affirming the limitless reach of spiritual Truth. Self-righteousness is out of place in this connection. It is foreign to the feeling of those who know that prayer is necessary to them if they are to hold their own in a seemingly hostile world. "They ought always to pray, and not to faint." Unless a person prays, fainting is sooner or later the likely alternative. Through prayer he may deny weakness any place in his life, may face fearful odds, and stand up to fate's worst blows with a stout heart. This is all admirable, but it entails unnecessary hardship and suffering.

Prayer is at once a safety valve for the escape of resentment at adversity and a power that can be used to put adversity to rout. In order to make the safety value effective and have at our disposal the power to oppose adversity we must have one of two things. We must have a clear, undiluted faith accompanied by an intense conviction that prayer changes things, or we must be persistent in prayer. He who does not receive his answer while he is still speaking must be willing to speak again and again, until the cumulative force of his thought toward God brings the looked-for reaction in his life and affairs. He who thus humbles himself by devoting himself heart and soul to the ideal that he wishes to realize will in due time be exalted to the position of mastery over the substance of his thought.

QUESTIONS

1. What is continuous prayer?
2. How did Jesus Christ realize oneness with God?
3. Has the form of prayer any importance?
4. How does prayer reveal humility?
5. Where intensity of conviction is lacking, what takes its place?

Lesson 8, February 19, 1956

UNITY SUBJECT—*The Greatness of Truth.*

INTERNATIONAL SUBJECT—*Life's Greatest Choice.* —Luke 19:1-10.

1. And he entered and was passing through Jericho.
2. And behold, a man called by name Zacchæus; and he was a chief publican, and he was rich.
3. And he sought to see Jesus who he was; and could not for the crowd, because he was little of stature.
4. And he ran on before, and climbed up into a sycomore tree to see him: for he was to pass that way.
5. And when Jesus came to the place, he looked up, and said unto him, Zacchæus, make haste, and come down; for to-day I must abide at thy house.
6. And he made haste, and came down, and received him joyfully.
7. And when they saw it, they all murmured, saying, He is gone in to lodge with a man that is a sinner.
8. And Zacchæus stood, and said unto the Lord, Behold, Lord, the half of my goods I give to the poor; and if I have wrongfully exacted aught of any man, I restore fourfold.
9. And Jsesus said unto him, To-day is salvation come to this house, forasmuch as he also is a son of Abraham.
10. For the Son of man came to seek and to save that which was lost.

GOLDEN TEXT—*Choose you this day whom ye*

will serve; . . . but as for me and my house, we will serve Jehovah.—Joshua 24:15.

SILENT PRAYER—*I serve the cause of Truth.*

The poor, who are always with us in a limited, personal sense, include those who are poor in character as well as those poor in purse. The personal is the plane of poverty, and its manifestations are numerous. Material wealth is sometimes combined with spiritual poverty, as in the case of Zacchaeus. Where the whole attention is concentrated on the outer life and personality is put first, the inner life is robbed of its sustenance and support and its manifestations are reduced to create doubt of its very existence in the minds of others.

Zacchaeus was a chief publican or tax collector, and he was rich. In externals he may have been a man of importance, yet he was "little of stature" in more than a physical sense. With him the element of conservation had turned inward until it had become avarice. When centered wholly in the personal self, the mind of man builds up his world around him and hems him in within the walls of his own small thoughts. To him the universal life of love and service does not then exist.

The word honesty is derived from the idea of honor. Straightforwardness and fairness toward others in thought and conduct are usually implied in this term; but honesty goes deeper than man's social character. He must be honest with himself before he can recognize and invite Truth to manifest itself in him for others to see. Purity of motive and singleness of purpose put a man in line with honesty, even

though his expression may be stunted and his understanding incomplete. Zacchaeus was evidently honest with himself. Before his meeting with Jesus his one thought as chief publican was the accumulation of money. To this end he evidently collected more than the taxes he was required to turn over to his superiors in office, keeping the surplus. Tax farming was a "spoils system," and its devotees always accumulated private fortunes at the expense of the public.

Zacchaeus was hated, and evidently did not concern himself with the public opinion of him. Although he was a prominent man, he did not stand on his dignity and miss the chance to see Jesus when He passed by. Instead he ran ahead of the crowd and climbed a sycamore tree, a most undignified act for a grown-up business man. Zacchaeus followed his impulses honestly, and Jesus saw in his act a sincerity that might be used as the basis of wholehearted reorientation toward honesty in life expression.

Once the I AM calls man to the task of manifesting his true nature as a child of God, man's puny selfishness descends from its place of control in his life and a complete transformation takes place in him. He who satisfies his honest curiosity in regard to goodness ends by being captivated by goodness. Goodness gives him his due, and he responds by surrendering the lesser in order to embrace the greater riches. Henceforth he is no longer a man rich in gold but one poor in spirit. He now understands his relative place in the universal life and sincerely and honestly discharges his reponsibility by first setting right the wrongs he has done. "Behold, Lord, the half of my goods I give to the poor; and if I have

wrongfully exacted aught of any man, I restore fourfold." He is capable of complete obedience to the law once the Christ Spirit of love and understanding touches him.

The Spirit of truth in man becomes manifest as honesty. The I AM bears witness to Truth whether it is patent or latent. The word of God or the creative principle of Being "piercing even to the dividing asunder of soul and spirit . . . *is* a discerner of the thoughts and intents of the heart." Jesus looked into the hearts of men and understood the mainspring of their actions. "Neither is there any creature that is not manifest in his sight: but all things *are* naked and opened unto the eyes of him with whom we have to do." When man realizes how self-revealing his life is, he is willing to lay his mind and heart open to the understanding love and redeeming power of God. The I AM, the Son of man, thus comes "to seek and to save that which was lost."

When we become conscious of the Spirit of truth within us, we begin at once to set our inner life in order. The "house" that is to be "a house of prayer" is the abiding consciousness of man, which normally is stayed on God. The state that is truly satisfying is that of dependence on the Holy Spirit as our support in all that we think or undertake. When we trust in our personal powers we depart from this state of mind and by degrees allow our consciousness to be invaded by fears, worries, anxieties, doubts, suspicions, and a host of negative thoughts that rob us of all peace of mind. Instead of living in an atmosphere of prayer, we then live in "a den of robbers."

The influence of the Christ is manifest in those

who turn to God and become conscious of Him. Covetousness, selfishness, and all other negative states yield to the power of divine principle when it is consciously invoked. Whoever is willing to give more than he receives and to place the common welfare before his own gain is on the way to an understanding of the greatness of Truth.

QUESTIONS

1. What forms of wealth and poverty can be combined in the same man?
2. Did Zacchæus show any sign of honesty on the occasion of Jesus' passing through Jericho?
3. How does the Spirit of truth make itself manifest in man?
4. What is the house of prayer that is sometimes turned into a den of robbers?

Lesson 9, February 26, 1956

UNITY SUBJECT—*Increasing Our Potential Capacities.*

INTERNATIONAL SUBJECT—*Being True to Our Trust.*—Luke 19:12-26.

12. He said therefore, A certain nobleman went into a far country, to receive for himself a kingdom, and to return.

13. And he called ten servants of his, and gave them ten pounds, and said unto them, Trade ye *herewith* till I come.

14. But his citizens hated him, and sent an ambassage after him, saying, We will not that this man reign over us.

15. And it came to pass, when he was come back again, having received the kingdom, that he commanded these servants, unto whom he had given the money, to be called

to him, that he might know what they had gained by trading.

16. And the first came before him, saying, Lord, thy pound hath made ten pounds more.

17. And he said unto him, Well done, thou good servant: because thou wast found faithful in a very little, have thou authority over ten cities.

18. And the second came, saying, Thy pound, Lord, hath made five pounds.

19. And he said unto him also, Be thou also over five cities.

20. And another came, saying, Lord, behold, *here is* thy pound, which I kept laid up in a napkin:

21. For I feared thee, because thou art an austere man: thou takest up that which thou layedst not down, and reapest that which thou didst not sow.

22. He saith unto him, Out of thine own mouth will I judge thee, thou wicked servant. Thou knewest that I am an austere man, taking up that which I laid not down, and reaping that which I did not sow;

23. Then wherefore gavest thou not my money into the bank, and I at my coming should have required it with interest?

24. And he said unto them that stood by, Take away from him the pound, and give it unto him that hath the ten pounds.

25. And they said unto him, Lord, he hath ten pounds.

26. I say unto you, that unto every one that hath shall be given; but from him that hath not, even that which he hath shall be taken away from him.

GOLDEN TEXT—*He that is faithful in a very little is faithful also in much: and he that is unrighteous in a very little is unrighteous also in much.* —Luke 16:10.

SILENT PRAYER—*I earnestly seek to be just and true in all my ways, and to attain the Christ standard of life.*

Jesus had taught that the kingdom of God would not come in a form whereby it could be observed externally; that men should not look here or there in the outer for it, because it is within. But the old established religious thoughts that belong solely to the intellectual consciousness cannot comprehend the inner overcoming and that establishing of the Truth in consciousness which causes one to become aware of the kingdom. As soon as any one attains a certain degree of intellectual understanding of Truth, he is apt to become self-righteous. He is inclined to think that he has all the Truth and should demonstrate at once the fullness of the kingdom in his outer life. But he must learn to use aright the beginning of Truth that has been revealed to him, that he may become worthy of a place in the kingdom. And so we have the parable given in this lesson.

The parable is very similar to the parable of the talents given in Matthew 25:14-30. In today's lesson Divine Mind is portrayed as a nobleman who gave ten pounds to his ten servants, and "went into a far country, to receive for himself a kingdom, and to return." Weymouth's "New Testament in Modern Speech" translates the last clause of the foregoing text thus, "to obtain the rank of king, and to return." In reality Divine Mind always has been the one ruler of the universe and of man, but man in mortal consciousness has not known this. Therefore, the sovereignty of the Great King must be established; the consciousness of man must learn to respond wholly to the will of God.

This lesson shows how the soul increases its capacity to know Divine Mind. We are the offspring

of Divine Mind, and we must come into conscious oneness with it. Inherent in us is the capacity to evolve, or to bring forth Divinity.

In regeneration Truth is made clear to the individual, and he learns the law of mind increase. He learns that all his avenues of expression and all his abilities are fundamentally spiritual. The increase comes through realization of his spiritual capacity and of the reality of the spiritual causes back of manifestation. The development of perception, judgment, and intuition, or consciousness, is the multiplication of the pounds that was commended by the nobleman. As the pounds are increased, dominion is gained over more and more of the aggregations of thoughts within the individual.

Those who do not understand how to increase their mental powers through right thought become timid and cautious.

Millions have been made cowards and incompetents by fear of making blunders. It is better to make mistakes than to remain inactive. The world is full of people who have carefully put their talent in a napkin and have kept it out of sight. They are more or less bitter because others have succeeded while they have failed. To them, the Lord is hard and severe; they even think Him unjust.

The cause of failure is not lack of ability, talent, or incapacity, but refusal or neglect to use the talents that are inherent. Potential ability is really all that anyone possesses. Man's work is to develop potentialities in character. The increase that comes when the inner forces are set to work brings man into increased dominion.

It appears to be a hard law that would take away from a person that which he seems to have, simply because he fails to increase it. But such must be the judgment executed upon the slothful servant. If the potential abilities are not righteously used by the individual, they are lost to consciousness, and their substance is absorbed by the persons that make use of what has been given them.

QUESTIONS

1. What is it that causes one to become conscious of the kingdom within one?
2. What does this lesson show?
3. How does increase in our abilities come about?

I Thank You

Enola Chamberlin

For dawns in orchid gossamer gowns,
For peaks that wear the sunrise crowns,
For winds that make the violets nod,
I thank You, God.

For sunsets burning in the sky,
For homing clouds that hurry by,
For night that comes in velvet shod,
I thank You, God.

For summer suns, for winter snows,
For autumn dressed in calicoes,
For smell of springtime's rain-wet sod,
I thank You, God.

The way out of inharmony and trouble is through prayer. By establishing myself in a peaceful state of mind, by thinking of God instead of inharmony I meet any discordant situation with poise, and I am able to rise above it and overcome it.

If a dispute or controversy arises between myself and some other person, if my life seems unhappy, if I seem to be at odds with friends, neighbors, or relatives, I turn to God in prayer. By refusing to give any inharmony an important place in my mind I open myself to the love, and peace, and harmony of God.

I do not submit to inharmony; but as I open myself to God in prayer I receive divine inspiration. I know what to say to bring harmony and peace and love into any situation.

I express God, I express His love, His understanding, His wisdom. In this way inharmony is dissolved, peaceful human relations are restored, and all who come within the radius of my life are blessed.

—*Helen S. Carpenter*

Silent UNITY

Love lights the way, and I gladly follow.

The Society of Silent Unity, founded more than fifty ears ago, is the healing department of Unity School minis- ering without seeing them, to those who need help.

Our purpose is to aid through prayer all persons who, aving faith in the power of God, ask for help.

Our temporal needs are met by the freewill offerings of nose to whom we minister. "Give, and it shall be given nto you; good measure, pressed down, shaken together, nning over."

Our Silent Unity group numbers some hundred conse- rated workers who are devoting their lives to God's work or humanity. They are proving daily that physical, finan- al, mental, and spiritual difficulties can be overcome by ghteous prayer. Even though everything else may have iled, we shall pray *with* you, for we have faith that "with od all things are possible."

We pray *with* you and also instruct you how to pray to e Father in secret in order that you may help yourself. lent Unity is praying always, and your co-operation in ayer is of mutual benefit. Do not hesitate to write to us r help because your problem is personal. All correspond- ice is confidential.

Address your request to Society of Silent Unity, Lee's mmit, Mo. Cable address: Unity, Lee's Summit, Mo.

Give your full name and address

Prayers ANSWERED.....

These testimonials come from persons who have been healed by the power of Spirit. Those who wish to gain inspiration from someone whom God has healed may write, in care of the Unity School Editorial Department, to givers of these testimonials. Each letter must be unsealed and give the initials and address of the person to whom it is to be forwarded; also the name and date of the periodicals in which the testimonial appeared.

I Will Come and Heal

IN THIS LETTER I would like to try to tell you of my gratitude for what your writings and your wonderful work in Silent Unity have done for me.

I was in a very low frame of mind about six months ago. I had had a slight nervous upset, and it had resulted in the loss of my job. I felt absolutely alone in the world and I didn't much care what happened next.

My sister, whom you have helped and are helping now, had *Daily Word* sent to me and also a wonderful collection of your writings. I listened to the local Unity Viewpoint radio program and sent for the ones that were particularly inspiring. Then I asked for help from Silent Unity, and it was given generously.

I am glad to tell you that I feel much better in all ways than I have for a good many years. My mental outlook is pleasant and serene, my physical tone is very good, and I have a wonderful new job doing just what I like.

I truly feel that your whole way of life and

nought is really one of tremendous importance and am grateful for all that you have done for me. I ealize that a lot of it came from within my own nind, but I needed a key to unlock my mixed emoons and to let them flow out of me. That is where our Silent Unity came through to me and helped ne get rid of all the mental tensions I had piled p inside of me.

I do want to express my profound gratitude to ll of you at Unity and to give you my heartfelt hanks.

Enclosed is a small contribution to your program. *—P.W., California.*

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Father, I Thank Thee

ALTHOUGH YOU have no way of knowing it, this is ur fifth anniversary—yours and mine. For it was ve years ago today that a friend (my doctor and hiropractor) put your book, *Lessons in Truth,* by milie Cady in my hands and asked me to read it.

I certainly was puzzled. Although I had been goig to him for over a year, I couldn't think of anyhing I had said that would even be a suggestion of n untruth, certainly nothing that would warrant the eed of taking a lesson in telling it. He read my nind. "No," he said, "it is just that I can't help ou any further because you lack faith." I was still izzled, but he is a busy man and I felt as though e had given me more time than I was entitled to I went home and started to read. I never put down e book until I had skimmed through it and then went back over it again and again.

At least I had the jist of it as I looked at the reflection of myself in the mirror and told it "This is IT!" I have been looking for something like this for the past forty-five years or so, and it must be a present straight from God on my fifty-fifth birthday. I can remember how happy I was that day. Tired from reading all night? No! I was buoyed up so much that friends coming in all day said they had never seen anyone thrilled over having a birthday when they were over fifty. They didn't know I had just been reborn.

Since then I have sent for most of your books and subscribe to about all the other literature. Sent many subscriptions to those whom I thought they might help and plan on sending you a check every month, just the same as I pay all my bills. And I feel as though I get the most for my money when I send your check.

Have asked for your prayers, dear friends in Silent Unity, and they have always been answered. Not always in the way I had expected but always in a way that turned out better than I dared hope for or even thought could be possible.

May I ask you to continue prayers for both my family and myself as we are going through some very troublesome changes. Your prayers, I know, will strengthen me to see them through in the right way.

Thank you for your blessings, which I receive from you every month when you acknowledge my check. I love the little booklets, which by some chance always seem to apply to a problem that comes to me. Use the check in any way or place it is needed.

Every penny is blessed and it cannot go wrong.—*Mrs. E.T., Massachusetts.*

He Shall Have Abundance

THIS IS the smallest amount I think I've ever saved n a prosperity bank, yet the blessings are the greatest.

Giving needed help to members of our family ook just about every spare dollar we had, and just s we needed all the extra money ourselves, for current bills and our daughter's graduation from high chool.

Well, we shared, and it has already been returned wofold. My husband received an unexpected raise, ny daughter received a scholarship to college, and he was able to secure summer work to help earn noney toward her education.

I surely know that through Christ every human eed is met. God bless you all at Unity.—*H. B., Pennsylvania.*

MY HUSBAND HAD been seeking another place of mployment and had made many offers in trying to et work. But all of his applications were being reurned under the painful remark: "You are too old. We are looking for younger workmen." Very deep rief crept into his heart. Too old at 47 years of age? What was there to do?

Then we received our first prosperity bank and, ehold! during the very first week my husband and I eceived an invitation to a concert, which we gladly ccepted. On this occasion we became acquainted ith some dear people, and a businessman came toard us, greeted us, and asked: "How are you get-

ting along? What are you doing. Such a man as you could be made good use of in my business. Come to see me. I will give you the right kind of pay, too!"

And with a hearty handshake the new position was accepted. A true miracle—and so quickly. Without even having had to make an appeal for employment!

The prosperity bank was for us the right kind of an opening. And that which the dear Father takes into His own hands leads to true success.

We wish to express our most wholehearted gratitude to the Unity representative in Germany and to Silent Unity at Lee's Summit, in America, for the daily prayers. Please continue to pray with us.—*Frau E.K., Switzerland.*

His Truth Is a Shield

LAST SUMMER I wrote asking for an affirmation for protection for myself and family on an automobile trip we were planning. You responded with the one, "The Light of God surrounds me, etc." You also inclosed a card, "God Bless This Automobile."

Every morning and evening and at various times through the day I made the affirmations and enjoyed a few moments of silence. We traveled over eight thousand miles and had not a bit of trouble. We always found pleasant accommodations, good roads, no sign of car trouble or "close calls," a pleasant relationship between the members of the party, and we didn't witness any accidents along the way.

God's blessing on all of you at Unity.—*Mrs. F.D.R., Ohio.*

UNITY CENTERS AND CLASSES

The following leaders are conducting a ministry in keeping with the Christ teachings as interpreted by Unity School.

ALABAMA

irmingham—Katheryn Jarvis, 2803 High-land ave

ARIZONA

lobe—Sarah Lightle, 117 E Oak
hoenix—Harold Irving, 1614 N 7
ucson—Lilian Cook, 603 N 3d

ARKANSAS

lot Springs—Mildred Brown, Waukesha hotel
ittle Rock—Mildred Brown, 1504 Spring

CALIFORNIA

lhambra—Albert Ransford, 25 N 2d
rcadia—Irene Malloy, 6 N 1st
uburn—John Hinkle, Congregational church
erkeley—Susanna Scott, 2500 Durant
everly Hills—Ruth Rae, 200 S Canon
urbank—Joseph & Mildred Haggerty, 1009 Cordova
ambria—A Williams, Derby & Warwick
anoga Park—Mary Hider, 7429 Canoga
astro Valley—Edith Gruenwald, 1025 Crow Canyon rd
olton—Harriet Nicholls, 1044 Mt Veron
ompton—Margaret Butterworth, 115 N Chester
ulver City—Dollee Phillips, 3979 Tilden
scondido—Lola Mays, 143 W Grand
resno—Edward Jennens, 985 Palm
lendale—Clifford Carpenter, 236 So Brand
anhattan Beach—Winifred Dietz, 32d & Highland
glewood—Maude Galpin, 226 E Spruce
a Crescenta—Mary Adams, 2819 Montrose
n Jolla—Lola Mays, Woman's club, 715 Silverada
ong Beach—Louise Newman, Sarah Switzer, 935 E Broadway
os Angeles—Ernest C Wilson, Norma Knight Jones, C Franklyn Kelly, 635 S Manhattan Pl; Helen Mouton, 4419 Mettler; Glenna Arrowsmith, 967 W Vernon; Carrie Love, 1540 W Jefferson
odesto—Lucy Stringer, 201 Eye
ontebello Park—Gertrude Hall, 6169 Southside
apa—Helen Wade, Churchill manor, Brown & Oak
orth Hollywood—Joseph & Mildred Haggerty, 4871 Lankershim blvd
akland—Alma Morse, 144 Athol
ceanside—Sonja Samiran, 1st & Ditmar
asadena—Max & Frances Flickinger, 293 N Euclid
omona—C L Tuntland, 524 E Pasadena
ichmond—Winifred Deming, 1125 Nevin
acramento—John Hinkle, 1025 9th; Blanche Evans, 2441 Montgomery
San Bernardino—Mr and Mrs H P Nicholls, 763 D st
San Diego—Marie Fleming, Robinson bldg, 520 E st
San Francisco—Mary Scully, 25 Fulton; Ethel Higgins, 133 Geary
San Gabriel—Ethel Turner, 325 S Pine
San Jose—Rose Emery, 40 B S 1st
San Leandro—Barbara Lyon, 209 Joaquin
San Rafael—Helen Wade, 701 Mission
Santa Ana—Myron & Estelle Key, 2015 N Broadway
Santa Barbara—Robert Sikking, 227 E Arrellaga
Santa Cruz—Pauline Powell, 407 Broadway
Santa Monica—Sue Sikking, 1245 4th
Santa Rosa—Helen Wade, 845 3d
South Gate—Edna Drebert, 2945 Tweedy
Stockton—Grace & Laurance Swannell, 48 W Poplar
Van Nuys—Rose Schneider, 14440 Hamlin; Vera Stenen, 5745 Woodman
Ventura—Wm Noonan, 2095 Poli
Visalia—Alice Stokes, Johnson hotel
Vista—Sonja Samiran, 504 S Santa Fe
Walnut Creek—Marie Giles, 1360 Locust
Whittier—Adelyn Thomas, 103 S Friends
Yucaipa—Unity, Woman's Club

COLORADO

Colorado Springs—Ann Winstead, 1307 W Colorado
Denver—Alice Benson, 1441 Welton
Grand Junction—Mabel Donaldson, 1001 Pennsylvania

CONNECTICUT

Bridgeport—Helene Kersten, 199 Fairfield
West Hartford—Faith Cornwall, 1 Walbridge rd
New Haven—Bonnie Adams, Hotel Taft

DELAWARE

Wilmington—Unity, 13 E 14

DISTRICT OF COLUMBIA

Washington—Margaret & E Roy Feldt, New Colonial hotel; Ann Sandefer 1733 Eye st N W

FLORIDA

Clearwater—Louise Beaty, Chamber of Commerce auditorium
Daytona Beach—Mary Huck, 174 B'way
Delray Beach—Eva Rosencrans, 415 E Atlantic
Ft Lauderdale—Nora Campbell, Woman's club; Maud Guitteau, 11 NE 8th
Ft Myers—Ann Werner, 1200 Lafayette
Hollywood—Nora Campbell, 112 Harrison Arcade
Jacksonville—Wm & Bonnie Grenson, 634 Lomax; Sallye Wannamaker, YWCA, 1215 Lee

Lakeland—Dan Gunderson, 127 S Massachusetts
Lake Worth—Fermor Manley, 908 Lucern, room 4
Miami—John Baughman, 412 NE 22 st
Miami Beach—May Stoiber, 412 NE 22d
Orlando—Carolyn Parsons, 503 S Orange
Pensacola—Dorothy Thomas, 114 W Garden
Sanford—Carolyn Parsons, Valdez hotel
Sarasota—Dorothy Roy, Women's club
St Petersburg—Louise Beaty, 801 6 ave S
Tampa—Ruby Wagner, 626 No B
West Palm Beach—Hal Rosencrans, 707 Florida ave

GEORGIA

Atlanta—Wendell Mixson, 365 Ponce de Leon NE; Mabel Butts, 382 Ashby NW
Macon—Wendell Mixson, Hotel Lanier

HAWAII

Honolulu—Marie Handley, 240 Lewers rd

ILLINOIS

Alton—Elise Eckert, Mineral Springs hotel
Bloomington—Margaret Cain, 108 E Mulberry
Champaign—Viretta Sutherland, First Methodist Church Parish House
Chicago—W I & Anna Hoschouer, 306 S Wabash; Unity, 64 W Randolph; Janet Beaudry, 410 S Michigan; Myrtle Moore, 1129 E 45; Henrietta Gorden, 4307 S Mich; John Johnson, 1650 S Central Park
Decatur—Hazel Erisman, 317 W Decatur
E St Louis—Florence Schaefer, 656 N 79
Evanston—Maud Kellogg, Evanston hotel
Jacksonville—Viretta Sutherland, Dunlap hotel
Mattoon—Grace Wright, Hotel Byers
Peoria—Eva Conover, 733 Main
Rockford—Bernice Biggers, 115 Regan
Springfield—Eva Conover, 709 S 7th

INDIANA

Ft Wayne—Eleonore Krafft, 2440 Fairfield
Gary—Grace Free, YMCA, 225 W 5th
Hammond—Grace Free, K of P hall
Huntington—Eleonore Krafft, Court house
Indianapolis—Margaret Strahle, 907 N Delaware; Frederick Andrews, 8 E Market

IOWA

Des Moines—Chas Roth, 3118 Grand
Sioux City—Grace Dickhaut, Commerce bldg, 6 & Nebraska

KANSAS

Hutchinson—Nona Kerfoot, 316 W 15th
Topeka—Harriet Pfouts, Jayhawk hotel
Wichita—Carl & Lois Moran, 2160 N Oliver

KENTUCKY

Louisville—Maebel Carrel, 1322 S 4; Ruth Cox, 2907 Virginia

LOUISIANA

New Orleans—Elois Echlin, 4730 Cleveland; Ruth Murphy, 3722 St Charles
Shreveport—Gilliam David, 721 College

MAINE

Portland—Unity, 93 High

MARYLAND

Baltimore—E Roy Feldt, Emerson hotel

MASSACHUSETTS

Boston—Elinor MacDonald, 30 Huntington
Cambridge—Edna Titus, 881 Massachusetts
Worcester—Elinor MacDonald, Academy bldg

MICHIGAN

Ann Arbor—Marie Munro, 310 S State
Battle Creek—Ferne Mack, Woman's League bldg
Bay City—Aelola James, 231 Washington
Birmingham—Frank Glabach, 203 Theater bldg
Detroit—Eric & Catherine Butterworth, 17505 2d blvd; Unity, 4221 Eastlawn; Virginia Shipley, 115 E Grand River; Lois Anderson, 146 Englewood
E Lansing—Roxie Miller, 425 W Grand River
Flint—Michael Giannuzzi, 1201 Metropolitan bldg
Grand Rapids—Leon Miller, 530 Scribner ave NW
Jackson—Ferne Mack, 400 S Jackson
Kalamazoo—Amy Moffett, 209 W Dutton
Lansing—Nora Hines, 217 Townsend
Midland—Aelola James, Community center bldg
Muskegon—Leon Miller, YWCA
Roseville—Eve Edeen, 26429 Gratiot
Royal Oak—Walfred Taurainen, 101 S Troy
Saginaw—Michael Giannuzzi, Woman's club
St Clair Shores—Eve Edeen, 23462 Jefferson

MINNESOTA

Minneapolis—Lila Ranney, 2300 Hennepin

MISSOURI

Independence—Fannie Baldwin, 210 N Delaware
Jefferson City—Amanda Clibourn, 319 Ash
Kansas City—Louis E & Ethel Meyer, 707 W 47th
Lemay—Julia McKee, 3701 Bayles
Lee's Summit—Unity Village Center
Overland—Kate Evans, 2422 Goodale
Springfield—Polly Weeks, 213 E Chestnut
St Joseph—Osla Jones, 1202 Felix
St Louis—Wm Helmbold, 4526 W Pine; Hilda Westermeyer, 3616 Bates; Florence Brummer, 4621 S Kingshighway; Ethel Bradley, 4328 Easton

MONTANA

Billings—John Wilkinson, 101 Lewis
Bozeman—Mary Wessel, 103½ Bridge Arms
Butte—Mary Wessel, YMCA
Great Falls—Arthur Tanner, 1023 2 ave S

Livingston—Mary Wessel, 322½ W Callender

NEBRASKA

Omaha—C N Broadhurst, 1317 N 42d

NEVADA

Reno—Robt & Fay Caswell, 847 University

NEW JERSEY

Asbury Park—John Manola, One Press Plaza

Hackensack—Eleanor Drew, Woman's club

Montclair—Gladys Stevenson, 6 S Fullerton

Newark—Edith Berry, Benzell hotel, 456 Broad

Paterson—Gladys Stevenson, YMCA 128 Ward

Ridgewood—Louise Gerhold, 1 W Ridgewood

Trenton—Edith Berry, 135 Academy

NEW MEXICO

Albuquerque—Mina Stevenson, 1219 Tijeras ave NW

NEW YORK

Albany—Marian Hoagland, YWCA

Buffalo—Lillian Matthews, Statler Hotel

Elmira—Florence Duncan, 455 W Gray

Flushing—Adele Woodruff, 135-42 40 rd

Forest Hills—Adele Woodruff, Tennis Grill, 6 Burns

Great Neck—Emma Jean Sartori, 1 Ash

Ithaca—Russell Kemp, 436 N Geneva

Lynbrook—Stella Wrenn, 451 Sunrise

New Rochelle—Ethel Nickelsen, YMCA 175 Division

New York—Georgiana West, 1 W 47; Crichton Boatwright, 57 Park ave; Josephine Siemon, 400 E 59; Stella Wrenn, 15 E 11 st; Nanna Sutton, 360 W 125, Rooms 2 & 3; Janet Holland, 2523 7th ave

Rochester—Elise Rosenburg, 55 Prince

Schnectady—Marian Hoagland, 32 Washington

Sea Cliff—Adele Woodruff, 112 Downing

Syracuse—Russell Kemp, 110 Onondaga A

Troy—Marian Hoagland, 1913 5th ave

White Plains—Eleanor Drew, 254 Martine

NORTH CAROLINA

Asheville—Velma Hoffman, 430 McDowell

OHIO

Akron—Wm Fischer, 1075 W Market

Canton—Fred Beale, 203 6th N W

Cincinnati—Erna E Wissmann, 2853 Madison rd; Millie Leslie, 18 W 9

Cleveland—Earl & Martha Anthony, Hotel Cleveland; Cleo Lee, Masonic temple, 3615 Euclid

Columbus—Joe Jones, 50 West 5th ave

Dayton—Ethel Crouch, 1008 Grand ave

Hamilton—Mary Harding, 117 Ross

Mansfield—Charlotte Dunn, 29½ N Walnut

Marion—Ethel Wallace, YMCA

Springfield—Ross Goodman, 2215 E High

Toledo—Wallace Tooke, 2740 Upton

Warren—Gladys Clarke, 156 High NE

Youngstown—Unity, Home Sav & Loan bldg

OKLAHOMA

Bartlesville—Ruth Jacques, 825 Cherokee

Muskogee—Ruth Jacques, 921 W Broadway

Oklahoma City—Alice & Schuyler Cronley, 318 Midwest bldg

Okmulgee—Ruth Jacques, 806 N Grand

Tulsa—Grace Kehrer, 25 E 19; Dan Saunders, Alvin hotel

OREGON

Eugene—Hugh White, 1215 Oak

Portland—Marian Lance, 811 NW 20

PENNSYLVANIA

Philadelphia—Adelaide Cotter, 1835 Chestnut

Pittsburgh—Andrew Carlson, 809 Arch

PUERTO RICO

San Juan—Santurce—Rafaela Melendez, 306 Condado ave, stop 17

TENNESSEE

Chattanooga—Whipple Bishop, 517 McCallie

Memphis—Hassall Self, 1911 Madison; Montee Falls, YMCA bldg

Nashville—Susan Smartt, 1816 Broad

TEXAS

Amarillo—Eugenia Lane, 2120 Tyler

Corpus Christi—Ross Peeler, 330 S Tancahua

Dallas—Ruth Gillespie, Cora Crandall, 5638 McCommas

El Paso—Mabel Peck, 1300 E Rio Grande

Fort Worth—Ruth Johnson, 901 Page

Houston—Dale Newsum, 5002 Caroline; Corine Smith, 3902 Leffingwell

Lubbock—Irene Duncan, 1509 B Ave M

San Antonio—Mary Myles, Maverick bldg

WASHINGTON

Bremerton—Marion Brown, 925 Park

Olympia—Warren Meyer, YWCA

Pasco—Beulah Scott, 1125 W Nixon

Redmond—Ella Peterson, Cedar & Kirkland (library bldg)

Richland—Beulah Scott, Dessert Inn

Seattle—Ross Breakwell, 4030 Arcade bldg; Ella Peterson, 12746 33d NE

Spokane—Phil Stovin, 1124 W 6 ave

Tacoma—Warren Meyer, 1012½ A st

Yakima—Beulah Scott, 109 S 4

WEST VIRGINIA

Huntington—Clarion Lindas, Lewis Arcade

WISCONSIN

Beloit—Bernice Biggers, YWCA bldg

Madison—Marguerite McAdams, 208 W Gorham

Mercer—Ella Beierle, Rice lake

Milwaukee—Mae Lundahl, 1820 E North; Emma Terrien, 634 W Wisconsin

Sheboygan—LuVerna Bauer, 1603 S 9

CANADA

Hamilton—Unity, 21 Walnut N
London—Herbert Nicklin, 70 Dundas
Montreal—May Duncan, 2132 Tupper
Ottawa—May Duncan, Kings Daughters bldg, Laurier ave
Toronto—Mary & George Dunning, 173 Eglinton ave W
Vancouver—Herbert Hunt, 1557 W Broadway
Windsor—Unity, Murray bldg, Pitt st W

ENGLAND

Carnarvon, North Wales—Dora Johnson, Llanfair hall
Easington Village—Thomas Merrington 11 Sea View, Co Durham
London—Ruth Hacking, 6 Stanhope Terrace, W 2
Nr Whitstable—Olive Hacking, 14 Russel dr, Swalecliffe, Kent
Sunderland—T Merrington, Co Durham

Unity literature in French: ASTRA, 10 rue Rochambeau, Paris 9e, France—Unity, 13 rue de Donai, Paris, France; in Italian: Eva Pasini, 5 Corso Genova, Milano (328), Italy; in German: Kathe Blenkner, Deutschherrenstr 190, Bad Godesberg/Lannerdorf, British Zone; in Swedish & Finnish: Maija Blomberg, Tervakoski, Finland: Shigeharu Uchida, 2997, 2 chome, Kasuga-cho. Nerima Ku, Tokyo, Japan; W A DaSilva, Caixa 1340, Sao Paulo, Brazil *(Daily Word* in Portuguese)

The Purpose of Unity

Unity School of Christianity is a religious educational institution teaching the use of the Jesus Christ doctrine in everyday life, and is not a church. However in disseminating the teachings of Unity, based upon the Bible and especially upon the teaching of Jesus Christ, teachers have formed independent organizations for study and worship, and these organizations have evolved into groups called centers, societies, assemblies, and churches. These groups are a part of the Unity fellowship and work in close cooperation with the Unity School of Christianity, but Unity is not a denomination nor a sect. Those who study the Unity teachings and who attend a Unity church are free to keep their affiliation with any church they desire. Unity teachings explain the action of mind, the link between God and man. They explain how mind affects the body, how it brings man into an understanding of God. Accept what, in Unity, appears to you to be Truth, and withhold judgment on the remainder until you understand it.

Let There Be Light

BY ELIZABETH SAND TURNER

"Every Truth student," writes Elizabeth Sand urner, "should know the historical events recorded in e Bible; he should also be acquainted with its high oral and ethical teaching." But in order to find the nore abundant life," she points out, we must see the iritual meaning of the Bible as well.

"The characters and places in Scripture," Mrs. urner continues, "represent different phases of man's ifoldment. . . . The Bible is the story of our spiritual owth. It records how we were created, how we lost r divine heritage, and how we may regain it. . . . The arch for God is the sublime adventure of each man, d this the Bible records."

Covering the Old Testament in twenty detailed apters including 282 pages, Mrs. Turner brings pene- ting thought to the "Allegories of Genesis," "Abra- m," "Jacob," and most other beloved Old Testament cidents and characters. Serious Bible students will ecially enjoy this book.

(*Let There Be Light* is $2 a copy.)

Unity Books

For Beginners in Truth	Beginning Again		$1.00
	Be!		1.00
	Doctor Houston Speaking		1.00
	Favorite Unity Radio Talks		1.00
	God a Present Help		1.00
	God Is the Answer	*Dutch, English*	1.00
	Great Physician, The		1.00
	How I Used Truth	*German, English*	1.00
	Lessons in Truth	*English, Italian, Swedish, German, Spanish, Russian, French, Dutch*	1.00
	More Wonderful You, A		1.00
	Myrtle Fillmore's Healing Letters		1.00
	New Ways to Solve Old Problems		1.00
	Peace Begins at Home		1.00
	Prove Me Now		1.00
	Story of Unity, The		1.00
	Things to Be Remembered		1.00
	Whatsoever Ye Shall Ask		1.00
For Healing	Christian Healing	*German, English*	1.00
	Divine Remedies		1.00
	Jesus Christ Heals		1.00
	Truth Ideas of an M.D.		1.00
	You Can Be Healed	*Swedish, English*	1.00
For the Home	Unity Vegetarian Cookbook		1.00
	You and Your Child	*French, English*	1.00
For Prosperity	Both Riches and Honor	*French, English*	1.00
	Prayer in the Market Place		1.00
	Prosperity		1.00
	Prosperity's Ten Commandments		1.00
	Working with God		1.00
For Inspiration	Best-Loved Unity Poems		1.00
	Be of Good Courage		1.00
	Household of Faith, The		5.00
	Lovingly in the Hands of the Father		1.00
	Mightier than Circumstance		1.00
	Prayer Changes Things		1.00
	Sunlit Way, The		1.00
For Devotion	Effectual Prayer		1.00
	Holy Bible, American Standard Version		6.50
	Keep a True Lent		1.00
For Advanced Study	Atom-Smashing Power of Mind		1.00
	Christ Enthroned in Man		1.00
	Have We Lived Before?		1.00
	Know Thyself		1.00
	Let There Be Light		2.00
	Metaphysical Bible Dictionary		5.00
	Mysteries of Genesis		1.00
	Mysteries of John		1.00
	Selected Studies		1.00
	Talks on Truth		1.00
	Teach Us to Pray	*French, English*	1.00
	Twelve Powers of Man, The		1.00
	What Are You?		1.00
For Children	Adventures of the Seven Spartans		1.00
	Barky's New Home		1.00
	Barky and His Friends		1.00
	Crybaby Kangaroo		1.00
	Jet's Adventures		1.00
	Jet and the New Country		1.00
	Jet's Choice		1.00
	Teach Me to Pray		1.00
	Thank You, God		1.00

NEWS *from* UNITY

Coming Next Month in UNITY

The Psalms of David have rought comfort and help to ountless thousands of perons through the ages. In the rticle "David, Teacher of nity," appearing in next onth's UNITY, Elsie Hawes mith touches on some of he characteristics and attriutes that enabled this great an to write such wise and eautiful psalms.

"In David," she writes, we see a man . . . who rives to recognize the posive side of life, who turns is face away from the earth nd gazes at the stars." David kept his faith not nly when he was feeling appy and full of confidence it also when troubles beset m. He knew the valleys of scouragement and hardship, it he lifted his prayer to od with confidence and opnism."

Be sure to read this uplifting and inspiring article about David in the March number of UNITY.

"The Sandpaper Sandwich" for Boys and Girls

Of special interest to boys and girls is the unusual story entitled "The Sandpaper Sandwich," by Seth Harmon, which appears in the February number of *Wee Wisdom* magazine. This story tells about some odd valentines which were made to bring joy and happiness to blind children, and it is sure to prove especially interesting as well as being fun to read.

Of course this issue also includes many other stories, poems, and regular fun-packed features that delight boys and girls from four to twelve years old. Of special help is the recently added feature, "My Daily Word with

God," which offers a daily prayer for children following the *Daily Word* thought for each day. Twelve colorful and helpful issues of *Wee Wisdom* are only $2.

How Do We Serve God Best?

If the problem of how you can serve God best has ever troubled you, you will want to read the article "Serving God," by Constance Foster, which appears in the February 5 number of *Weekly Unity.*

"Again and again in the Bible," writes the author, "We are told to serve God. This command troubles some good people who do not know quite how. They feel that going to church on Sunday, reading their Bible, and saying their prayers is not enough. But not having a religious vocation or 'calling,' these good people wonder how to go about serving God.

"The answer is really very simple," she tells us. "There is actually no separation between the so-called religious activities and the secular or everyday ones." And she goes on to explain the idea that spiritual life and practical life are one, using illustrations from the Bible and from real life.

In addition to the article "Serving God," you will also enjoy reading the other excellent articles, poems, and features that appear regularly in *Weekly Unity.* A year's subscription for this inspiring weekly periodical is only $1.

"Chain Reaction" for Teen-Agers

"It was either the Geiger counter or the Atoms for Peace Club that really started all the trouble. Whichever it was, Slim Jepson knew that the chain reaction Cleo Dulaine had set off in his affairs threatened to run wild. The worst of it was that Marjorie Stevens was caught in the fallout, and he didn't want a swell girl like Marjorie to be hurt."

This is how the fascinating story "Chain Reaction," by Kathleen Griffith, begins. Young people will especially like this story, which appears in the February issue of *You,* Unity's magazine for teen-agers.

Each month *You* presents stories, articles, poems, photographs, and feature departments—all designed especially to suit the needs and tastes of today's teen-agers. They will enjoy reading *You* and will find in it ideas and advice that will help them adjust to life and to others.

You is published monthly, l can be sent to a teen-ager only $1 a year.

ew York Publisher elps Unity Reach ew People

There are many persons o could use Truth princi- s to make their lives easier l happier—if they only ew of these principles. But y have never come in con- with the Unity teachings, l so they have had no op- tunity to find the help they nt and need.

Now, however, a book is ng published that will ch many of these persons. itled *The Unity Treasure est,* this book will be ught out about the middle February by Hawthorn oks, Inc., of New York y. It will be a generous- d collection of some of finest from Unity liter- re over the years, and will ude selections from many orite authors.

The Unity Treasure Chest l be sold in bookstores all r the country, and wher- r it is on display it will ng the name and message Unity before the eyes of ny persons who may not e been familiar with it. appreciate this wonderful portunity to make new friends and thus perform a larger spiritual service; and we know that many Unity students will wish to have a part in assuring a widespread display of the book.

You can help by asking your bookseller now when he will have *The Unity Treasure Chest.* By doing so, you will insure that your local bookstore will stock and display the book; and you will therefore be putting the Unity teachings before many who need its help.

Unity Literature in Braille

Since the story about valentines for boys and girls without physical sight is appearing in this month's *Wee Wisdom* magazine, this is a good time to mention the Unity magazines that are published in Braille.

For more than thirty years Unity has sent its Braille publications free of charge to blind persons. Today Unity literature in Braille is found in almost every library, school, and home for the blind, as well as in the private homes of thousands of individuals. These publications are available in Braille:

Wee Wisdom—a monthly magazine for children; published in Grade 2.

You—A monthly magazine for teen-agers; also Grade 2.

Daily Word—a monthly magazine for adults; published in Grade 1½.

Lessons in Truth—Unity's basic textbook for adults; also Grade 1½.

Finding the Christ—an inspiring booklet for adults; also Grade 1½.

No charge is ever made for Unity's Braille publications, as this work is supported entirely by love offerings. If you know a blind person who reads revised Braille and would like to receive Unity Braille literature, just send us his complete name and address and mention which periodical is most suitable for him and which grade of Braille he is able to read. To do this or to send a love offering to help in this work, simply address your letter to Unity's Braille Department in care of Unity School at Lee's Summit, Missouri.

Your Unity Center Can Serve You

There are more than 250 Unity Centers and classes dedicated to serving Unity friends and students. Regular attendance at your local Unity center can bring you a wealth of spiritual and material blessings, including enjoyable companionship with others seeking to know and use Truth in their lives. You will find a list of the Unity centers on another back page of this magazine.

Twenty-Eight Years with UNITY

"We celebrated our twenty-eighth wedding anniversary this month," writes a Unity friend in Washington. "We received our first subscription for UNITY for a wedding gift. It was new to us but it was the answer to a lot of questions we had. I remember reading that first copy over and over because it contained things I wanted to know. We have never been without one or more copies of a Unity publication since then.

"We have written Silent Unity many times for help over rough places, and the result has always been gratifying.

"We have three married children and an eleven-year-old daughter. They have all grown up with *The Prayer of Faith* and can relate experiences when it has been a help to them.

"Unity has played an important part in the growing up of our family, and we are very grateful for our introduction to it."

HE NEW EASTER GREETING BOOKLET

Jnity's newest Easter greeting klet, *An Easter Message for You,* alive with the joy of Easter. Its ely cover pictures pink blossoms ouetted against a blue spring sky, its inspiring poems and articles vibrant with new life and inspira- n. "Easter brings the glorious truth life is greater than death and truction," this helpful booklet assures you. ster is today, tomorrow, every day. Easter is ."

ncluded are excerpts from a "Remember" article Lowell Fillmore; the poem "Pinions of Power," R. H. Grenville; the articles "Only the Begin- g," by Harold A. Schulz and "There Is a Way," Mary L. Kupferle; an Easter lesson from *Daily rd,* and other excellent selected material. Copies 10 cents each, or 12 for $1.

Unity's Easter Greeting Booklet Assortment

Easter Message for You
Challenge of the Dawn
er
y Resurrections
Gift of Immortality
Great Helper
The Land Is Bright
Preparation for Easter
Recipes for Living
Sanctuary
The Stream of Life
This Is Your Easter

eal for carrying Easter greetings to your friends, e booklets come with special mailing envelopes require only 2 cents postage if mailed unsealed. are priced at 10 cents each, or 12 for $1.

ITY SCHOOL OF CHRISTIANITY
LEE'S SUMMIT, MISSOURI

A Help for Every Day

Most of us know that getting the right start each day is important. Here is a letter from a Unity friend in Pennsylvania who has discovered a good way to begin her day:

"*Daily Word* is a wonderful magazine. It is indeed a great help in everyday life.

"My husband is a mail carrier and must get up very early in the morning. While he is eating his breakfast I read *Daily Word* to him. In this way he leaves for his work each day refreshed in the word of God, and it gives me my daily lift."

Daily Word helps to give many persons a "lift" to begin each day. Through reading the daily lesson they form the habit of regular prayer and build a faith sufficient to meet any problem that may arise in their daily lives.

Daily Word contains a one-page prayer, meditation, and Bible verse for each day of the month plus short uplifting articles and inspiring poems. Each monthly issue also has a lovely photograph in full color of some inspiring scene.

You may have *Daily Word*'s help for a full year for only $1, so why not order a subscription and see what a difference starting the day right can make in your life.

UNITY SCHOOL OF CHRISTIANITY
LEE'S SUMMIT, MISSOURI

A SUCCESS STORY

by Marcus Bach

Freedom is a precious thing, but e who have enjoyed its privileges ost of our lives often take it for ranted. It is especially inspiring, erefore, to read of a man who me to America as a refugee, with practically no oney and with borrowed clothes, and constructed new and successful life out of his vision, faith, d hard work.

The article "Footnote on America," by Marcus ach, in the February *Good Business,* tells the ory of John Malek Yonan.

Mr. Bach tells of first meeting Yonan at an asmbly of Christian laymen a few years ago, deribing him as "this dynamic 'man from Iran.' "

"It is interesting to speculate," writes Mr. Bach, n what our country and our faith would be like we had a majority of men like John Malek onan. His is the kind of conviction that autoatically triggers new enthusiasm in the souls of ose who have ceased to count their blessings, ho doubt their own ability, who question the desny of these United States."

In addition to this article, you will also enjoy e other true accounts of persons who have suceeded by using Christian principles in the workday world, and all the regular *Good Business* feares. *Good Business* is $1 a year for 12 monthly sues. Be sure to ask that your subscription begin ith the Feburary issue so that you will not miss is inspiring story.

NITY SCHOOL OF CHRISTIANITY

LEE'S SUMMIT, MISSOURI

"A DEEP FEELING OF SECURITY"

A Unity friend in Missouri writes: "To me there is a deep feeling of security in using the Prosperity Bank and knowing that it automatically places my name on your prayer list. The knowledge that someone is always praying with me has fortified me in times of stress."

When you request a Prosperity Bank your name is given to Silent Unity and you have their prayers for prosperity during the seven-week drill period. You deposit a coin a day in the Bank, blessing it with the prosperity prayer, and try to keep your thoughts attuned to God's abundance. You may use the amount saved to pay for the UNITY subscriptions you have ordered for your friends, and sharing with others opens the way for more good to come to you. Fill in and mail the coupon to:

UNITY SCHOOL OF CHRISTIANITY, LEE'S SUMMIT, MISSOURI

- -

Here is my order for three UNITY gift subscriptions and a Bank in which to save the $3 cost of these subscriptions.

NAME .....

Street .....

City ..... State .....

NAME .....

Street .....

City ..... State .....

NAME .....

Street .....

City ..... State .....

SENDER'S NAME .....

Street .....

City ..... State .....

Please indicate postal zone number, if cities are so divided. U-2-56

LENT BEGINS FEBRUARY 15

Are you planning to join in this year's observance of the Unity Lenten Program and unite your prayers with those of thousands of other earnest and sincere Unity friends in the common high goal of living as Jesus taught?

Each year at this time thousands of Unity students observe Lent in this way and receive, in return, both spiritual and material blessings. During Lent they make a special effort to avoid negative thoughts and to fix their attention on good. They also take time to pray and meditate each day and to read from the book *Keep a True Lent,* by Charles Fillmore, and from the Bible in preparation for Easter and a new realization of God's life within them.

Lent begins February 15, so if you do not already have your copy of *Keep a True Lent* and the free Lenten guide, you should send for them immediately. The book is $1 a copy, and the guide booklet accompanies it without extra charge. (If you already have the book, Unity will be happy to send you a guide free on request.) Mail your order today, and be sure to have your book and guide when Lent begins February 15.

UNITY SCHOOL OF CHRISTIANITY
LEE'S SUMMIT, MISSOURI

Request

Grace Meredith

When you are praying pray a prayer for me
That I may remember blessings I have known,
With all the beauty I can hear and see,
Made by the Father's power and love alone.

And while you pray, I shall be praying, too,
That the One above may bless you and yours;
As you pray for me and I pray for you,
May we realize His loving care endures.

While we are praying, do let us pray for all
The kinfolk, the friends, and ones in other lands,
Holding high trust that the great and the small,
Find daily guidance from the One who understands.

So may we forward true Christianity,
As Christ our Saviour intended that we do;
Whenever you pray please do pray a prayer for me,
And I shall be praying a prayer for yours and you.

UNITY